A HUNDRED YEARS
IN TRAVANCORE

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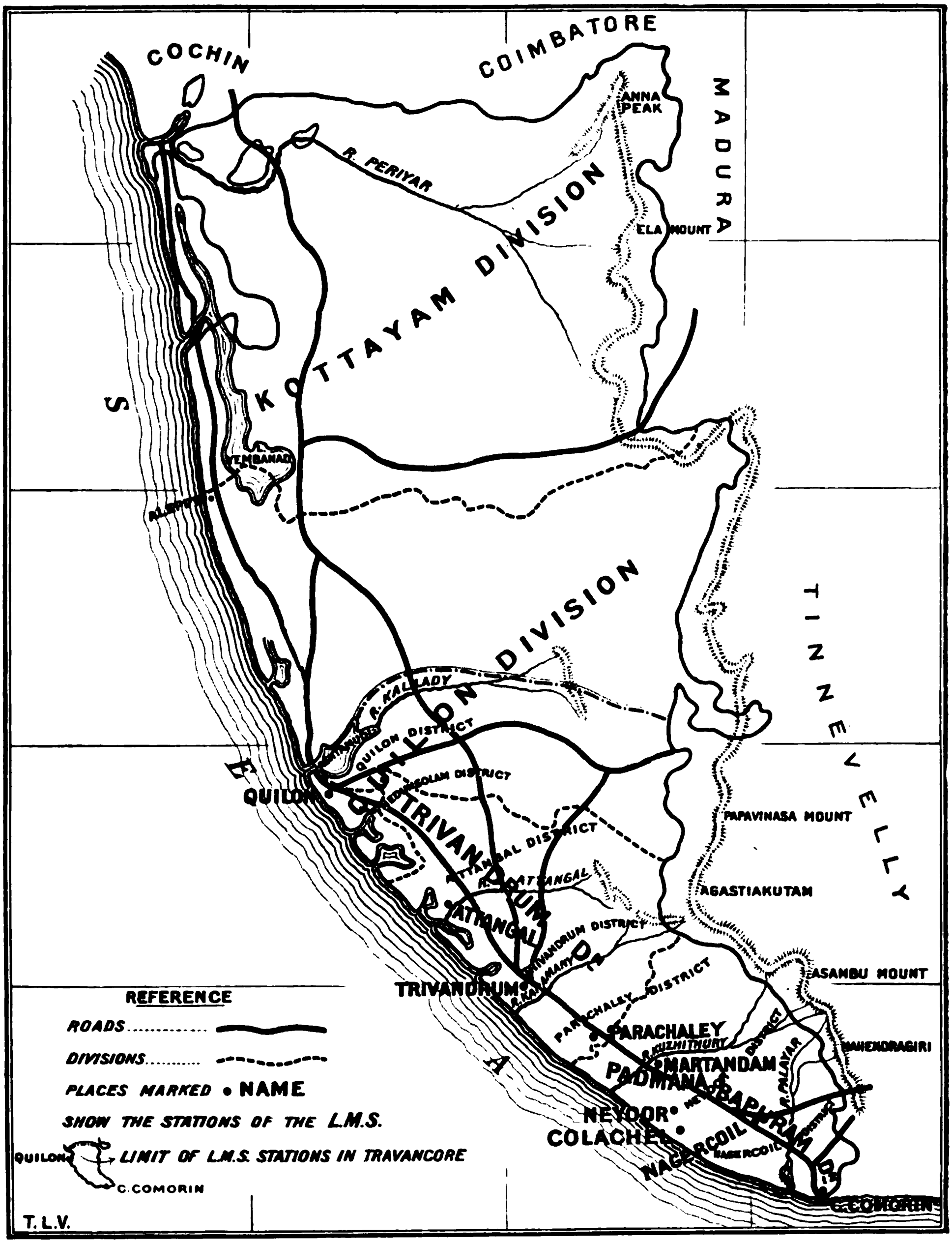

MAP OF TRAVANCORE

SHOWING THE STATIONS OF THE LONDON MISSIONARY SOCIETY

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A HUNDRED YEARS IN TRAVANCORE

1806-1906

A HISTORY AND DESCRIPTION OF THE WORK
DONE BY
THE LONDON MISSIONARY SOCIETY
IN
TRAVANCORE, SOUTH INDIA
DURING
THE PAST CENTURY

COMPILED BY
Rev. I. H. HACKER
London Missionary Society

LONDON: H. R. ALLENSON, LIMITED
RACQUET COURT, FLEET STREET, E.C.
1908

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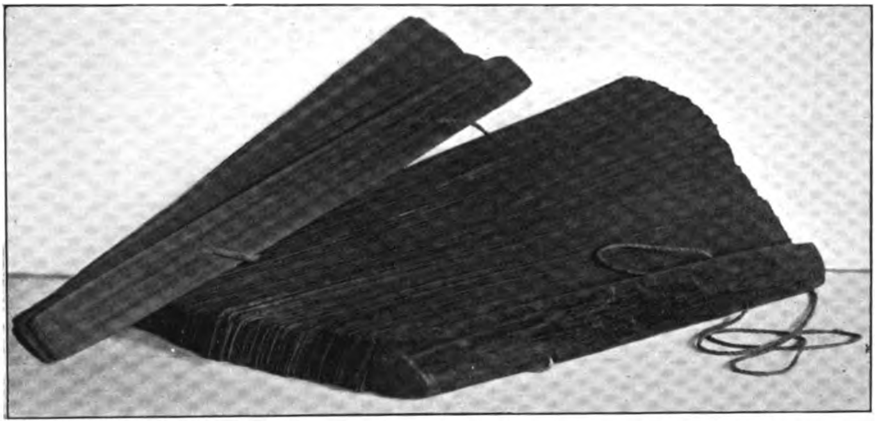

NATIVE LEAF BOOK
(Photo by D. J. Chamberlin)

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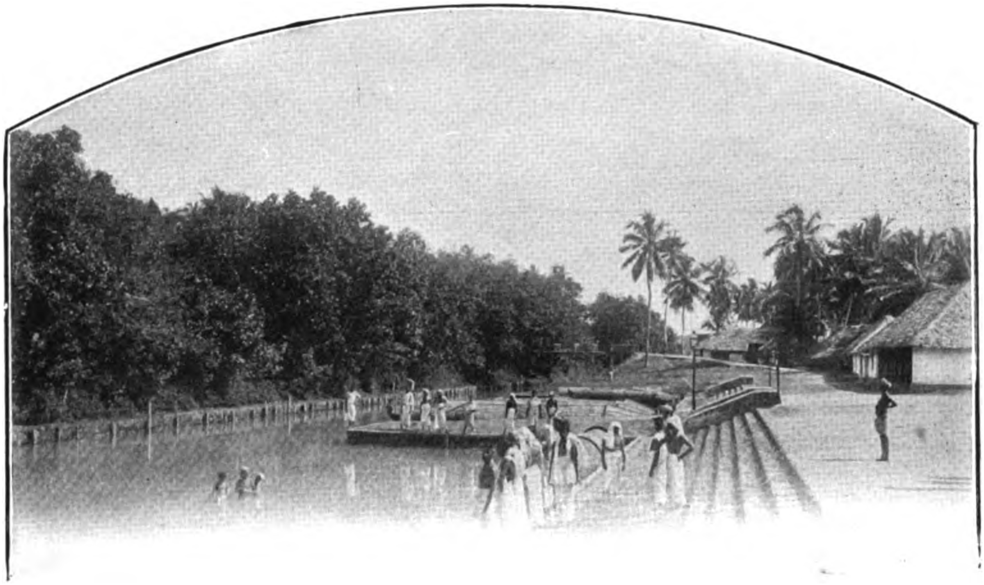

SCENE ON THE BACKWATER, ATTINGAL DISTRICT, TRAVANCORE

PREFACE

On the completion of a hundred years' work of the London Missionary Society in Travancore, great rejoicings were made by the Christian people, who had under its influence received the blessings of the Gospel, and in every church connected with the mission thanksgiving services were held, and praise rendered to God for all blessing received during the century. These services were brought to a close by a series of special meetings at Nagercoil, when representatives from all missions working in South India were present, bringing congratulations and good wishes from their respective societies. The interest and pleasure of these occasions were greatly heightened by the presence of the deputation from our Society in England, Dr Wardlaw Thompson, Rev. W. Bolton and Mr A. W. Whitley, whose broad-minded sympathy and helpfulness have left behind them a memory of cheerfulness and encouragement which will long abide. At one of the meetings, for the information of the deputation and the encouragement of mission workers, four special papers in English were read—one on the History of the Mission, by Rev. A. Parker of Trevandrum; one on Educational Work, by Dr Duthie; one on the Medical Mission, by Dr Bentall; and another on the Evolution

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of Church Life, by myself. These papers were considered worthy of a more permanent record, and the Travancore District Committee appointed me to revise, compile, and add any fresh matter that would complete the sketch outlined in the papers. The result is the following pages; and the work is issued in praise, confidence, and hope—praise for all the blessings received in the past, confidence that the work established will stand because it is rooted in the will of God and in the hearts of men and women, and hope that its record will strengthen the hearts of all Christian workers in their endeavours to widen the boundaries of Christ's kingdom, so that India may speedily see the divine wealth of tenderness and love for all mankind that lies in the Gospel of Jesus Christ.

I. H. HACKER.

MARTANDAM, *November* 1907.

SYRIAN PRIEST AND CHURCH, TRAVANCORE

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FEMALE LEPER HOME

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RIVER SCENE, SOUTH INDIA

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CHAPTER I

THE FIELD DESCRIBED

Travancore. An Ancient and Sacred Land. Size. Population. Reasons of its Isolation. Social System. Brahmans. Nayars. Traders. Shanars. Ilavas. Other Castes' History. First part of India which received the Gospel. Early Syrian Church in Travancore. Portuguese Power. Francis Xavier. Influence of Rome upon Syrian Christian Community. Present extent of the London Missionary Society.

TRAVANCORE, where the London Missionary Society has now completed one hundred years of missionary labour, is one of the most prosperous native States in India. Its ancient name is Kerala, from the forests of cocoanut palms which constitute a considerable part of its wealth and form a great feature of its landscape. It is one of the sacred countries of the Hindus, having been reclaimed from the sea, according to mythic legend, for the sole use of the Brahmans. Kerala was one of the fifty-six kingdoms into which India seems to have been divided in ancient times, and under this name it holds a high place in Puranic literature, besides being mentioned in the two great Indian epics, the Ramayana and the Mahabarata. Malayalam, *i.e.* hill and dale—to denote the undulatory nature of the land, so different from the vast plains of British India—is another of its numerous names, and Malayalam is the name given to its language, which is a mixture of Tamil and Sanskrit. It is a native State having its own king (Maharajah), who has his own administration, postage, customs, coinage, and although tributary to the British Government, has perfect freedom in the management of his own affairs. The population of the country is about two and a half millions, of which three-quarters of a million are Muhammadans or Christians of various denominations. Of the remaining one and three-quarter millions only half a million are in the Brahmanical caste system; and the rest, more than one and a quarter millions, having no place in the orthodox castes of Hindus, worship what are called inferior divinities.

Travancore is in a wonderful manner isolated from the rest of India,

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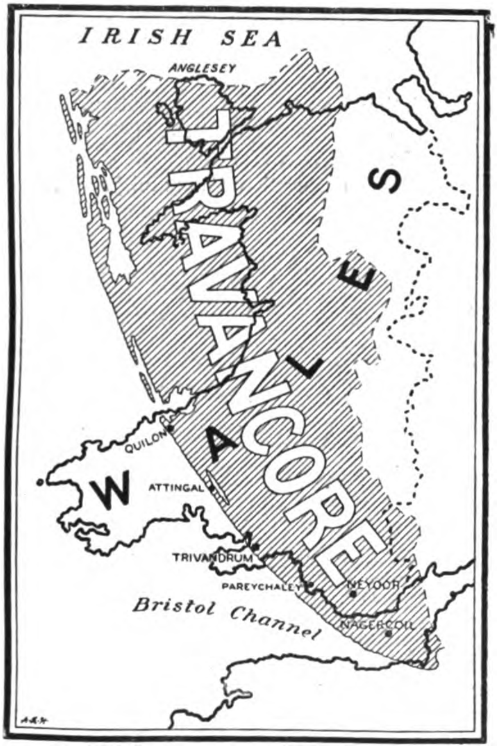
by a range of mountains, which in the north attains an altitude of nearly 9000 feet, and includes the highest peak south of the Himalaya. All down the western coast it is washed by the blue waters of the Indian Ocean, and the shores are fringed almost to the water's edge with forests of cocoanut palms. Its extreme length is 174 miles from its northern frontier to Cape Comorin, and its greatest width is 75 miles, while its area is 7091 square miles, being somewhat smaller than Wales. In the north the country has its greatest width, and here the rivers, which have their rise in the mountains of the upper range, spread out in the lower country into vast lagoons, dotted with islands which bear immense groves of cocoa palms. The forests which clothe the mountains to their very summits are still to a great extent unexplored, but are known to contain vast quantities of valuable timber and abound in the wild animals for which India is famous, such as the tiger and leopard, the elephant and bison, and many varieties of deer, and among them, almost as wild as they, are tribes of aborigines called Kanikars. Further south the land narrows between the sea and the mountains. The lagoons which lie near the coast have been linked together by canals, and form a water-way which stretches from the capital northwards to beyond the borders of the State, and forms a means of easy and cheap transit, which during the whole of the nineteenth century effectually prevented the introduction of the railway. In the extreme south, from the capital to Cape Comorin, where the London Missionary Society has its chief work, the land is rich and thickly populated. The mountains fall away into a series of low rocky hills, which cease near the Cape. The country stretches out into wide fertile levels till the famous Naujinad rice region



TRAVANCORE COMPARED WITH WALES

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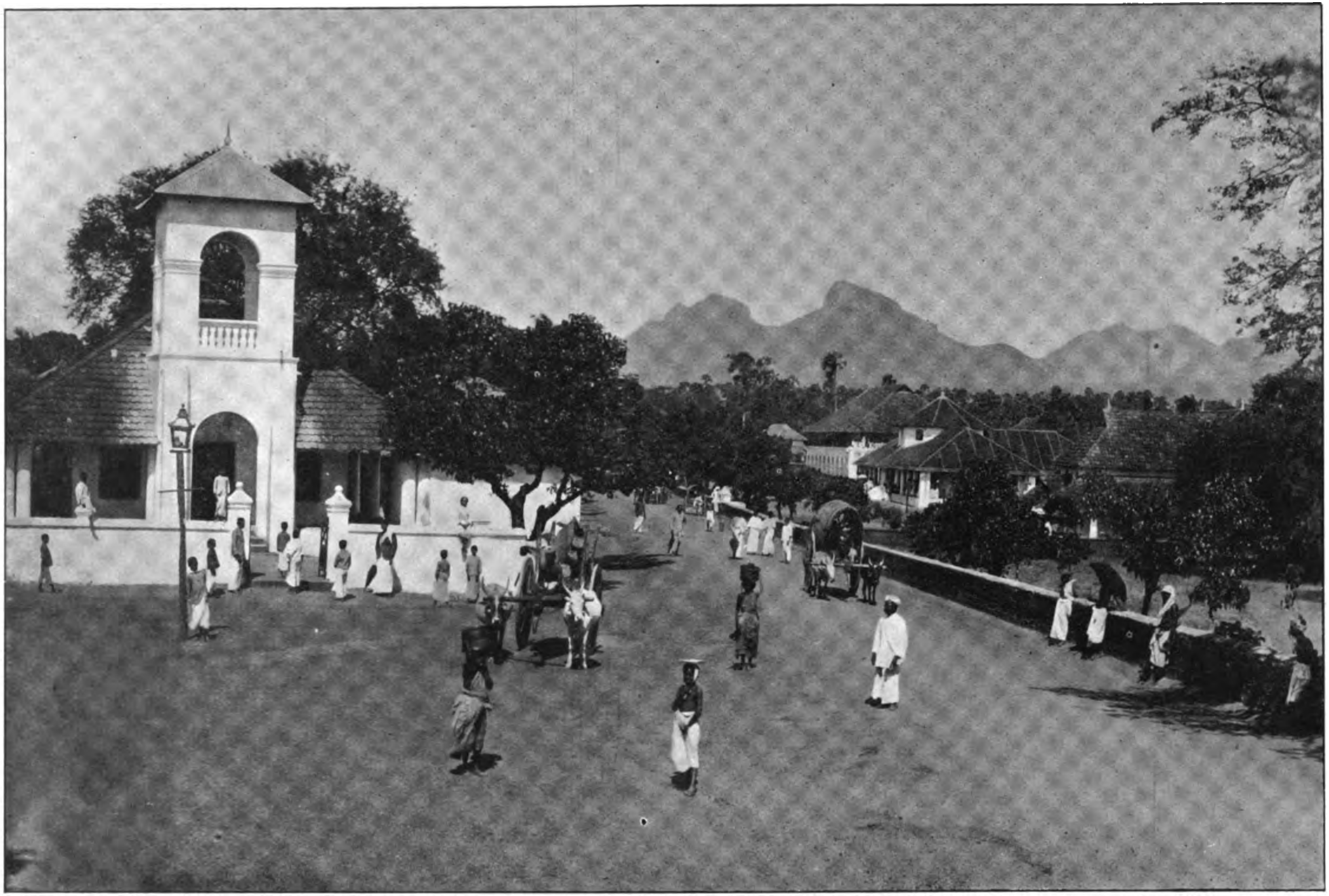

NAGERCOIL SCHOOL AND COLLEGE BUILDINGS

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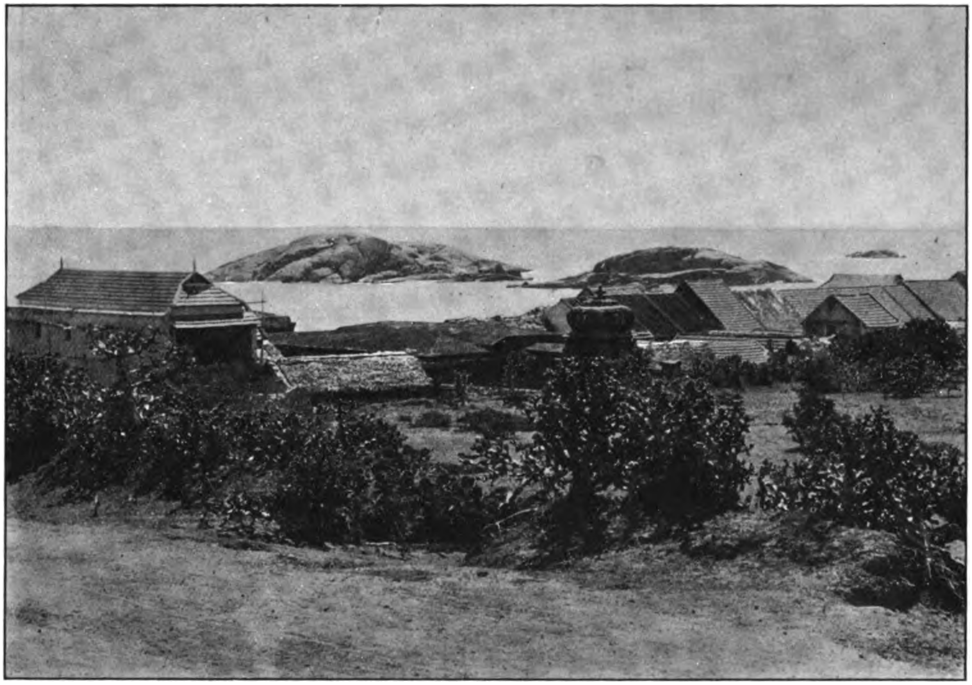
is reached, which supplies a large portion of the grain raised in the country.

The social system obtaining in Travancore differs from the orthodox Hindu order in some interesting particulars. The Brahman is regarded as a foreigner, but nowhere in India holds a higher rank than here. He is considered by the orthodox to be the actual lord of the soil, inasmuch as Raja Marthanda Varma, by a religious ceremony in 1750, is said to have



CAPE COMORIN, SOUTH INDIA

made over his kingdom to Sri Padmanabha Swami, the patron deity of Travancore, and succeeding sovereigns are supposed to hold it only as stewards of the deity, and servants therefore of the ministering Brahmans. The Nayars are next to the Brahmans, the supreme class, but separated from them by a long interval, as they are religiously only Sudras, the lowest class of the orthodox Hindu order. Below the Nayars, and classed among those outside the pale of orthodox Hinduism, are the two great classes called Shanars and Iravars, the former of whom are found in South and the latter in North Travancore. The Shanars of Tinnevelly were among

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TWO VIEWS OF CAPE COMORIN, SOUTH INDIA

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the first to accept Christianity in large numbers, and their fellow class-men in South Travancore followed their example during the first fifty years of the history of the London Missionary Society. The Shanar under Christian influence has shown himself capable of development in a high degree. He is industrious and frugal and fairly enterprising, and some of them, as opportunity has served, have risen to a good position in the service of the State. Those opportunities have been few and far between, for the upper ranges of Government service are still closed to Christians of this class.

Below these again are many classes, out-castes, true children of the soil, chief of whom are the Pulayas and Pariahs, whose near approach, even long before contact is reached, is sufficient to pollute the high castes. These classes, until within the memory of men still living, were the slaves of the land-owner, and were bought and sold with the land. To this day, though the letter of the law is on their side, custom and popular prejudice deny them the free use of the public roads, bridges, and ferries, and the law itself is not strong enough to secure for them free access to the law courts and schools. These rigid rules of caste demarcation must of necessity closely influence the spread of the Gospel, and any church which resolutely teaches and practises the equality of all within its fold must be prepared for prejudice and difficulty from within as well as without.

Travancore enjoys the distinction of being the first part in India to receive the Gospel. In the Syrian Church of North Travancore we have evidence of the early spread of Christianity to lands in the Farther East. That Church claims St Thomas as its founder, and though that claim lacks indubitable proof, yet it is certain that as early as the sixth century Syrian Christianity had established itself here. The study of the history of that Church is a fascinating one and has attracted many minds. Its ancient and impressive liturgy, the picturesque dress of its priests and bishops, and its long and steady witness in the midst of idolatrous surroundings, are all points which arrest and retain attention. All down the Malabar coast, as far south as the capital of Travancore, these churches are found remarkable for their peculiar architecture. But Syrian Christianity has from the first held aloof from the poor castes as resolutely as the Brahman and the Sudra. Caste and sacerdotalism have hedged it about and have dried up the fountain of simple brotherly love, so that its witness to the saving and elevating power of the Gospel has been, to

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say the least, defective. The land has suffered from this, but the Church has suffered too, and no doubt this caste exclusiveness is the reason to a large extent why missionary zeal is not a note of the Syrian Church, and for all its fifteen hundred years of existence it has not crossed the borders of this little country and gone abroad to evangelize India. The Syrian Church numbers 226,619.

With the discovery by the Portuguese of the over-sea route to India at the end of the fifteenth century came also the Roman Catholic Church, and the Malabar coast from Goa right down to Cape Comorin, and round again to the eastern Coromandel coast, witnessed the fiery zeal of Francis Xavier and his disciples. The Portuguese power took all Catholics under its protection, and Xavier went armed with royal powers to defend as well as to punish his converts. During the three centuries of its history the Roman Church has gathered into its fold converts by the hundred thousand, most of them being of the fisherman class. A large section also of the Syrian Church has become reconciled to Papal rule. In the last census Roman Catholics in Travancore numbered 377,560. It was not, therefore, into purely virgin soil that the first missionaries of our Society cast the seeds of the Gospel. In the extreme south the Syrian Church was almost unknown and the Roman Catholic Church was weak, and confined almost entirely to the fisher class. Yet there must have been some knowledge of the truth in South Travancore, for just beyond the Aramboli Pass in Tinnevelly there were hundreds of Protestant Christians, and in the family of Vethamanickam, himself the first convert, there were some who had embraced the truth before him. But when the missionary turned his eyes northwards to the new country he had entered he was faced by a compact kingdom dominated by an intolerant Hindu hierarchy, and the various classes of the population were held relentlessly within the lines of orthodox social demarcation. The area of the present field of the London Missionary Society's operation extends from Cape Comorin to Quilon, comprising the south half of the State of Travancore.

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CHAPTER II

THE RINGELTAUBE PERIOD, 1806-1816

Ringeltaube's Diary. Political Condition of Travancore. Ringeltaube's Personality. Vethamanickam his first Convert. Ringeltaube's Arrival and Reception. Christians among the Hills and Caves. The first Church at Mylady. State of first Converts. Ringeltaube's Methods of Work and Discipline. Colonel Munro's Help to the Mission. Ringeltaube's Illness. He ordains Vethamanickam. Gives him Charge of the Mission. Leaves the Country. The lost Leader. Estimate of Ringeltaube's Character and Work.

April 25, 1806.—"Set out at dawn and made that passage through the hills which is called the Aramboli Ghaut about noon. . . . As soon as we entered the Ghaut the grandest prospect of green-clad precipices, cloud-capped mountains, hills adorned with temples and castles and other picturesque objects, presented themselves. A noble avenue of immense banyan trees winding through the valley adds greatly to the beauty of the place. My timid companions trembled at every step, being now on ground altogether in the power of the Brahmans, the sworn enemies of the Christian name."

Such is the account given by the first missionary of the London Missionary Society of his entry into Travancore a hundred years ago. The scenery is the same now as then, and the landscape spreads out, a garden of delight, to the traveller coming from the burning plains of Tinnevelly. Now, as then, the dominant race oppose themselves to the Gospel, but the band of timid and trembling companions, who guided the intrepid Ringeltaube into the land, has become an educated, prosperous, law-abiding Christian community of over seventy thousand souls.

Travancore at that time was just settling down into the orderly little kingdom which it has been during the last century. The English had come into intimate relations with the Raja during the last quarter of the eighteenth century, when Hyder Ali, and after him his son Tippu, threatened to overrun the whole of South India. In the face of this

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common foe an alliance was entered upon which resulted in the appointment, in 1800, of Colonel Macaulay (uncle of the great historian) as British Resident. This alliance, made in days of stress and danger, soon began to be felt as irksome, and finally, in 1808, the Dewans of Travancore and Cochin united in the hope of expelling the foreign force. Colonel Macaulay was suddenly attacked at Cochin, and with difficulty escaped

BATHING TANK AND TEMPLE, SOUTH INDIA

to a British ship, and the whole country blazed up in rebellion. In February 1809 a British force attacked and captured the fortifications which barred the Aramboli Pass, the southern gateway of Travancore, and a second battle, near Nagercoil, put an end to the rebellion. Velu Tampi, the master-mind behind all this turmoil, eventually committed suicide, and his body was exposed to public execration on a lonely hill at Cannamoolay, 2 miles from the fort, where, strangely enough, thirty years afterwards the London Mission House was erected.

An atmosphere of romantic interest surrounds the person of our

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first European missionary to Travancore. The Rev. William Tobias Ringeltaube seemed to sum up in himself the missionary zeal of European Christianity. A Prussian by birth, Lutheran by religion, he came in a Danish vessel to Tranquebar, the cradle of Protestantism in South India, one of the first three missionaries of the London Missionary Society to India. His two companions, the Rev. G. Cran and Augustus Des Granges, elected to study Telugu and go northward, but Ringeltaube was drawn to the southern country and gave himself to Tamil under the guidance of Kohlhoff at Tranquebar. It was there he met with the Travancore pilgrim Vethamanickam, the real founder of the Protestant Church in Travancore. Before Ringeltaube came into the country, Maharasan (as he was then called) with his nephew had set forth from his home in Mylady, near Cape Comorin, to seek in the Hindu shrines of South India that enlightenment and spiritual peace denied him in the crude demon-worship of his own country. He passed from temple to temple till he reached the great shrine at Chidambaram, which was the goal he had set before him, and to which he had brought his offerings from his village house. But here he found wickedness and impiety rampant, and the worship was as crude and unspiritual as any he had ever seen. Here, as he slept in the temple court, he is said to have had a dream of one in white who rebuked him for coming there. He ordered him the next day to return southwards, where he would receive enlightenment. He set off homewards, and at Tanjore stayed with

REV. W. T. RINGELTAUBE

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some Christian relatives, and here he found the Gospel, which was to him, as he said, "like the sudden shining of a star to one wandering in thick darkness." Instructed by John Caspar Kohlhoff, the adopted son of the saintly Swartz, he was baptized by him and named Vethamanickam, and with his nephew Masillamani soon after returned to their native village. They were hailed with delight on their arrival, and when asked for the prasadam and the vibuthi (the sacred rice and holy ashes) which they had gone to fetch from Chidambaram, Vethamanickam held forth his Tamil New Testament and said, "Here is the holy gift of the Lord of all worlds." Vethamanickam's work among his relatives and immediate neighbours was carried on without rousing at first more than local notice. They lived not far from the seashore, where the Romanist faith was well known, but yet petty officials and meddlesome neighbours gave a good deal of trouble, and Vethamanickam was often tempted to leave his little flock and go back to the protection of the missionaries in the East. He seems to have had communications with, and occasional visits from, the catechists in Tinnevelly, and to have been encouraged by

IDOLS IN A VILLAGE SHRINE

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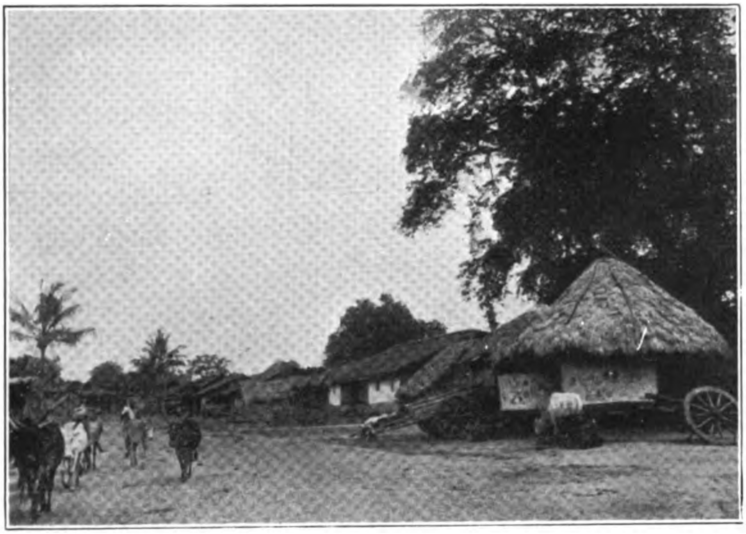
them. In 1805 he again made a visit to Tanjore to Mr Kohlhoff, and then heard that a European missionary had arrived who was destined for Travancore. At Tranquebar Vethamanickam found Ringeltaube hard at the study of Tamil, and then was begun a friendship which was never broken till death divided them.

On April 25th in the following year, 1806, Ringeltaube passed through the Aramboli Ghaut, the great green doorway into Travancore from the south, and was taken with fear and trembling to meet the little flock at Mylady. The Brahman official at Aramboli had forbidden him to rest in the ordinary rest-house, and the missionary's first days were spent in the huts of Pariahs with only such comforts as they could provide. Ringeltaube's letters and reports are refreshing reading. He saw things as they were and described them in plain terms. Of his first visit he says, "I spent here the Lord's day very uncomfortably in an Indian hut in the midst of a noisy gaping crowd which filled the house. Perhaps my disappointment contributed to my unpleasant feelings. I had expected to find hundreds eager to listen to the word, instead of which I had difficulty in making families collect for an hour." But he took the people under his care and appointed Vethamanickam as their catechist. He wrote a request to the magistrate to treat the people with justice, and entered into negotiations with the Dewan (the renowned Velu Tampi) through Colonel Macaulay, the British Resident, for permission to build a church. It was in March 1809 that the order came, and on a piece of Vethamanickam's land, from which the coming crop of rice not yet ripe was hurriedly cut, the founda-



VILLAGE LIFE, SOUTH INDIA

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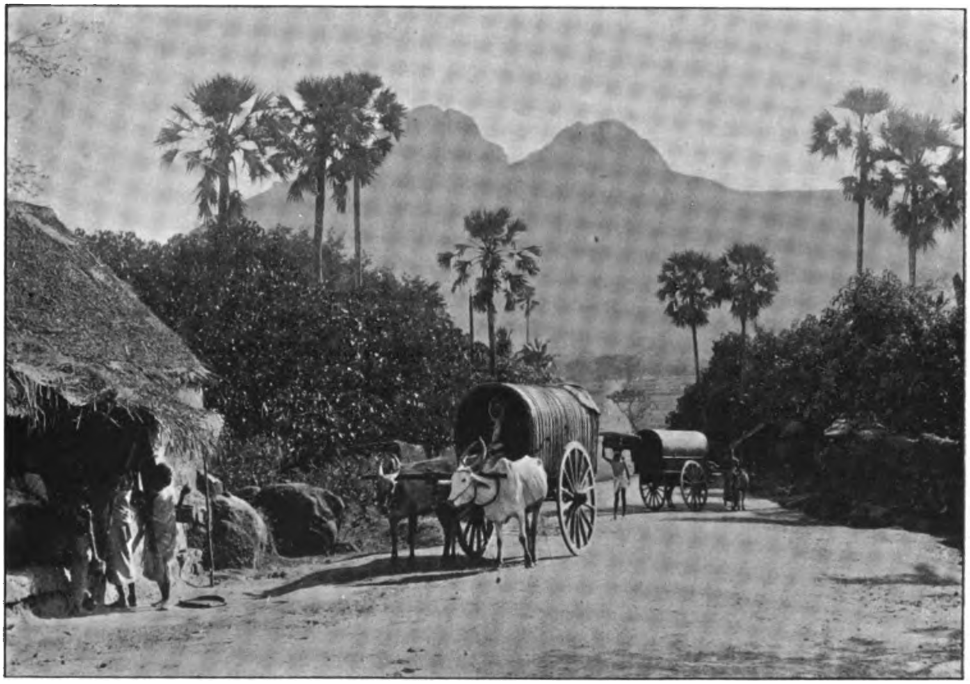
ON THE ROAD



DISTRICT TRAVELLING

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tion of the first Protestant Church in Travancore was laid. In September it was finished and dedicated, and at its opening service many converts were baptized and the Lord's Supper was celebrated.

During the years from 1806 to 1809 Ringeltaube only visited Travancore occasionally. He was stationed at Palamcottah, and supervised the great and growing work in Tinnevelly now under the C.M.S. and S.P.G. societies. That work had been supported by the Society for the Propagation of Christian Knowledge, and when Ringeltaube handed it over, at the end of 1808, he seems to have devoted himself entirely to Travancore.

During the troubles attending the revolt of the Dewans in the early part of 1809 the Christians of Mylady suffered grievous persecution, and, like the old Covenanters, had to take to the hills and hide in caves and bamboo brakes, from which they only returned when they saw the white tents of the English attacking force on the west of the Aramboli lines. The next seven years were years of peace, and the work prospered. The times were propitious. The fear of the British name had fallen on people and officials. The friendship of Colonel Macaulay and Munro, his successor, helped the missionary. It is not on record that their influence was exercised in any other than a perfectly legitimate way, but the Christian religion wants only a free field and a faithful witness to win its way to men's heart and conscience. So the work grew and prospered.

In June 1810 Ringeltaube says, " I sat in the door of my first chapel, and six other chapels are almost built." He had no mistaken ideas as to the people who came to him for baptism. In the same year, in a lively letter to his sister, he makes her ask, " My dear brother, how many have you baptized in Travancore? About four hundred. What do you think of them? Not much for the greatest part. About forty of them may be the children of grace."

Two years later, early in 1813, he says, " My poor ragged and small congregations are still existing, but I don't observe much of the work of grace. I have now about six hundred Christians, who are not worse than other Christians in India. About three or four of them may have a longing for their salvation. The rest have come from all kinds of motives, which we can only know after years have passed." He had positively no illusions as to the nature of the people who came to him. In August 1814 he says,

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"You cannot have any confidential intercourse with many of the people. They are great rogues. The poorest of them consent to become proselytes for money and good words, and afterwards they cleave to you like leeches. I have about six hundred of them, and therefore I am quite poor."

No wonder that knowing his flock so well he spared not the truth to them. On one occasion he says, "I took occasion to exhort the people to be obedient to their masters, and particularly to the magistrate, and to waive all views of temporal advantage by professing Christianity and not to imagine they would be exempt from the cross or discharged from the obligations of their relative duties." And not with words only did he correct them, for if tradition can be relied on he did not spare the rod.

Yet there was another side to the shield, and his devout spirit readily responded to true religion even in the most ignorant. "This amiable family," he writes of some, "has often been my comfort. They lived near to the church and near to God. They were often tried by illness and prosecutions in consequence of debts contracted by their co-partners. These circumstances seemed to draw them nearer to God." His manner of life had laid him open to the invidious charge of eccentricity. His house at Udiagiry he thus describes: "Do you see the house thatched with straw and provided with ten pillars at the foot of the rock? That is my dwelling-place. Well, what is to be seen here? Four broken chairs, two old couches made of wood and reed, and a rope tied from one wall to the other on which a coat, gown, and some boots are hanging. Well, and what more? Shelves with books, two tables, and one lamp. Why do all these things look so dirty and in such disorder? Because I am an unfortunate bachelor." But the little house, "with ten pillars," did not see much of him. He seems to have spent his time in a truly apostolic fashion in travelling from place to place, mostly on foot, but also on horseback, and in palanquins—wherever he went, preaching, exhorting, rebuking, and even punishing his flock. His benevolence has passed into a proverb. He was careless of his own comfort, regardless of his dress, so that when he ventured into civilised society at Trevandrum or Palamcottah, his friends sent out servants to meet him and give him decent raiment. This poverty was in part due to the policy of missionary societies at that time, for missionaries were expected to support themselves in part or wholly by engaging in trade or educational pursuits. Some in other parts of India might be able to do this

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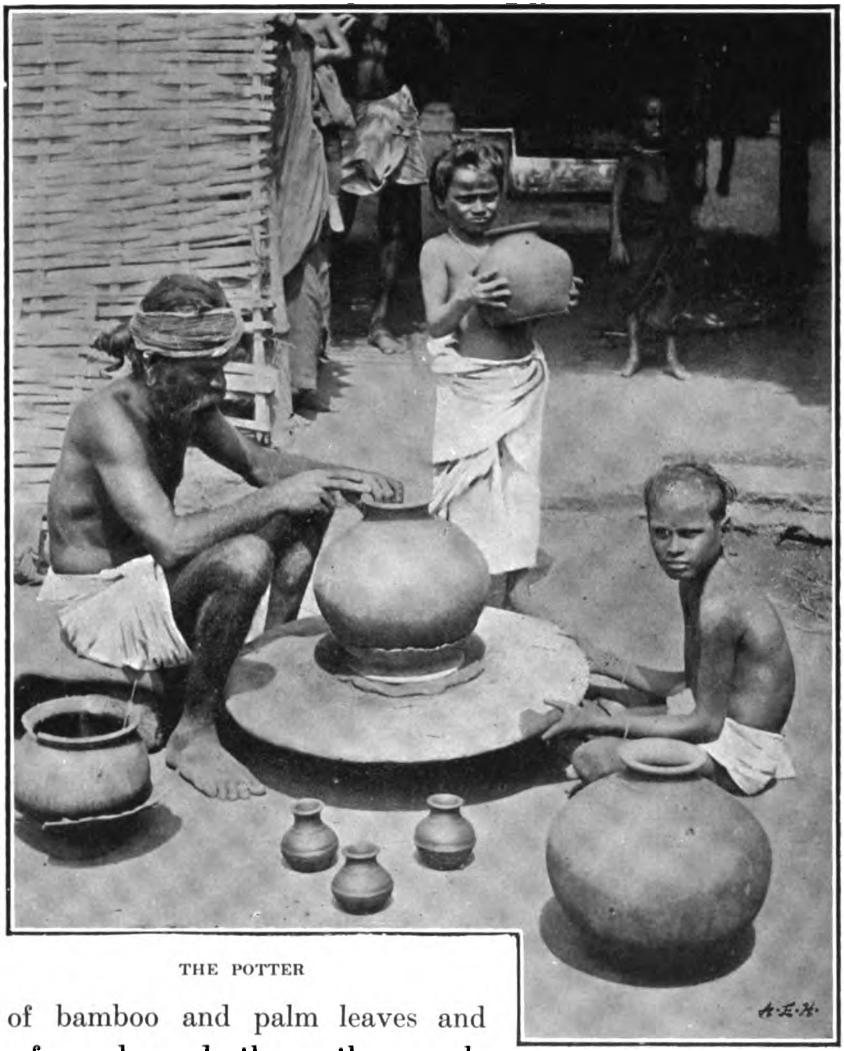
but poor Ringeltaube among the outcasts and slaves in South Travancore had to manage on the pittance which the directors allowed him.

His method of work among the people was pretty much what long experience has shown to be still the best. Little huts were erected with



THE POTTER

roofs of bamboo and palm leaves and walls of mud, and there the people gathered after the day's toil to listen and to sing the praises of God. From the first Ringeltaube set himself to dispel the darkness of ignorance, and his early catechists were also schoolmasters, and from his little village schools went forth the first gleams of light and learning in this dark land.

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The six little churches of which he spoke as being in course of erection in 1810 were at Tamaraculam, Puttalam, Eattamboli, James Town, Athicadu, and Covilvilei. At the end of that year the number of baptized members in good standing in the churches was 394. Vethamanickam had been duly appointed catechist and was Ringeltaube's right-hand man. Masillamani, nephew and fellow-pilgrim of Vethamanickam, was made catechist of Tamaraculam and Eattamboli, and Vethamanickam's eldest son, Devasagayam, was first catechist of Puttalam.

In 1810 two events of importance to the infant mission occurred. They were the retirement of Colonel Macaulay and the appointment of Colonel Munro and the accession to the throne of Travancore of H. H. Lakshimi Bai. From this date began the strenuous rule of Colonel Munro. He seems to have taken a lively interest in Ringeltaube's work, and to have had a great personal liking for the man himself. One of Ringeltaube's early difficulties arose from the fact that his converts sought to use his influence with the Resident to gain special privileges for themselves, especially remission of State labour and taxes. But the missionary would have no converts on these terms, and actually went so far as to appoint one of his Christians to superintend the payment of Poll tax and services by his Christians. In 1814, however, when very severe famine reduced the people to a state of starvation, Ringeltaube appealed to the Resident and secured the exemption of his Christians from the operation of the Poll tax. His honesty, however, is shown in that he engaged to give to each of his Christians a certificate which was to be held to exempt him for one year only. With a sane man at the head of the mission such as Ringeltaube, there was not likely to be a rush of converts eager only to secure release from taxation. That such a rush did take place we have evidence in Ringeltaube's own words. He says in a report to Colonel Munro in 1813, and speaking of 1810, "There was a rush of five thousand Shanars upon me who had been long waiting for an opportunity to shake off the Poll tax and service attached to their caste, and which they hoped to effect by connecting themselves with me. All my solemn declarations to the contrary were of no avail, until that sovereign instructor, painful experience, convinced them of their mistake. As soon as the people were convinced that no temporal advantages were to be obtained, their zeal for the Protestant religion collapsed"; and yet in 1811 we find he baptized nearly four hundred persons, including children.

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Among them was a new convert reported to have been the brother of the then Dewan and was known as Samuel Tampi. He was deprived of his property, and lost his caste privileges, but remained faithful, and so late as 1840 was known to the Rev. J. Cox, then stationed in Trevandrum, as a consistent, unobtrusive Christian man.

No unusual events mark the years 1811 and 1812. In the year 1813 Colonel Munro made official enquiries into the state both of the Syrian Church of North Travancore and the mission under Ringeltaube. These questions and answers, though very interesting, are too long to be inserted here, but Ringeltaube's report is marked by the same downright plainness as has been seen on other occasions when he speaks of his work. One of the results probably of this enquiry was the grant to the mission of the mission paddy lands at Tamaraculam and Vayilakulam, which were afterwards added to by Mr Mead, and have been of great benefit to the Christians of the district. In 1813 a severe drought visited South Travancore, and Ringeltaube exerted himself to relieve the poor. He begged money from friends in Quilon and Palamcottah, and then set the people to work at a well and a tank for which he paid them. During 1814 and 1815 his health seemed steadily to decline, and a long visit to Tranquebar hardly seemed to do him any good. He seems to have written home urging that help should be sent, and even to have applied to the Tranquebar missionaries to relieve him of his burdens. As we know, help was being sent to him from England, but he did not know it, and at last, early in 1816, he felt he could no longer stay. The constant moist heat, the frequent exposure, and the rough life steadily told on his constitution, and induced that liver trouble with its attendant melancholy which is so well known on this western coast. He had been more than ten years hard at work in loneliness and privation, and he began to feel he could no longer continue. There was no European to succeed him, so he finally entrusted his work to the faithful Vethamanickam, whom he arrayed in his surplice and solemnly ordained as his successor, by the laying on of hands. The written certificate given to Vethamanickam at the time, which is still preserved in the family, is a witness both to the confidence Ringeltaube had in his assistant and to his own business-like, practical mind. Just before he left, he wrote to the directors a letter in which these pathetic sentences occur: "I am fast decaying and am unfit for active service. My work is done and finished, so as to bear the stamp

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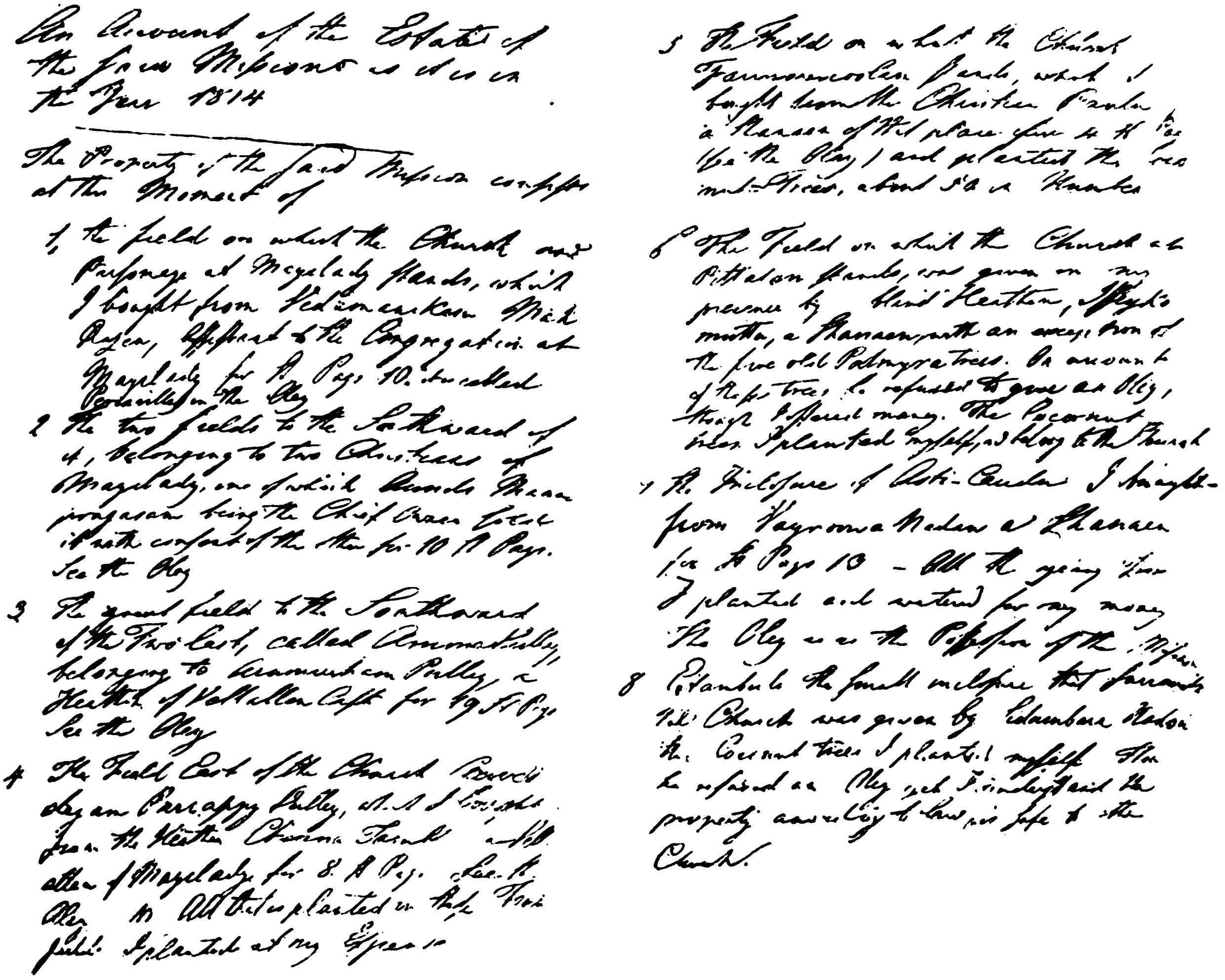
of permanency. Your money cannot be said to have been lost. You will find it in heaven and in the annals of the church of Travancore." He was heard of again at Madras and Colombo, and finally at Malacca, where he was


An Account of the Estate of the four Missions as it is in the Year 1814

The Property of the said Mission consists at this Moment of

1. the field on which the Church and Parsonage at Meylady stands, which I bought from [illegible] Rajen, offered to the Congregation at Meylady for [illegible] Pags. 10. [illegible] in the Oley
2. The two fields to the Southward of it, belonging to two Christians of Meylady, one of which [illegible] being the Chief [illegible] with consent of the other for 10 P Pags. See the Oley
3. The ground field to the Southward of the two last, called [illegible] belonging to [illegible] Pulley, a Heathen of [illegible] for [illegible] Pags. See the Oley
4. The Field East of the Church [illegible] Pulley, which I bought from the Heathen [illegible] of Meylady for 8 P Pags. See the Oley. All the trees planted in these two fields I planted at my Expense.
5. The Field on which the Church [illegible] stands, which I bought from the Christian [illegible] a Shanar of that place for [illegible] the Oley, and planted the [illegible] Trees, about [illegible] in number
6. The Field on which the Church at Pittalam stands, was given in my presence by [illegible] Heathen, [illegible] a Shanar, with an exception of the five old Palmyra trees. On account of these trees he refused to give an Oley, though I offered money. The Cocoanut trees I planted myself and belong to the Church.
7. The [illegible] of [illegible] I bought from [illegible] Nadan a Shanar for St Pags 10. All the young trees I planted and watered for my money. The Oley is in the Possession of the Mission.
8. [illegible] the small enclosure that surrounds the Church was given by [illegible] Nadan. The Cocoanut trees I planted myself. Tho' he refused an Oley, yet [illegible] the property [illegible] is safe to the Church.

EXTRACT FROM RINGELTAUBE'S JOURNAL

the guest of William Milne, one of the pioneer London Missionary Society missionaries to China, and then he disappears from view, a lonely and insignificant traveller; he may have died and been buried at sea, or alone and friendless expired in some foreign port. But his work on earth was finished, and the annals of a hundred years show that it "bears the stamp of permanency."

Of all that have written of him, few, until late years, seemed to estimate

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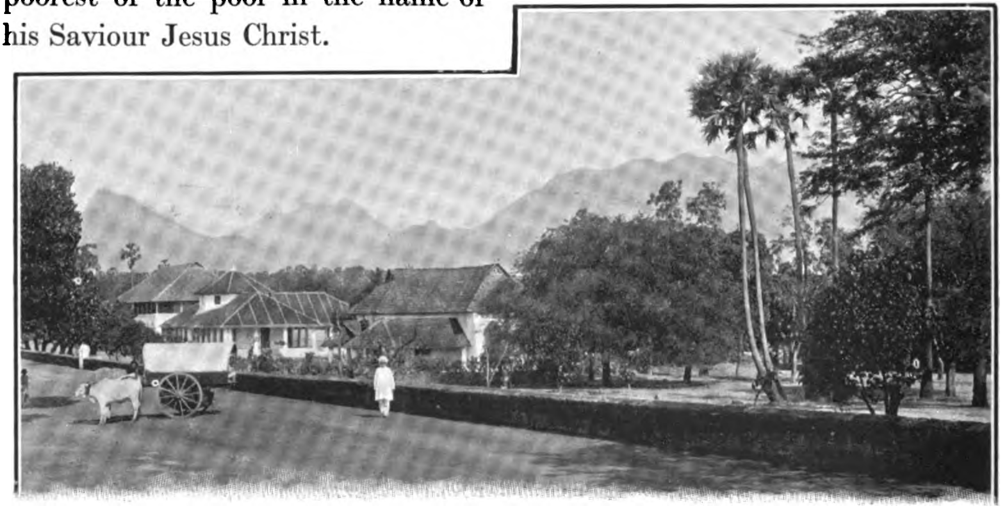
him truly. He was an odd man unused to courts, and life for him flowed in a narrow but deep worn bed. To men of action, like Macaulay and Munro of Travancore, and Colonel Trotter of Palamcottah, he was always a welcome guest, and in them he found that Christian companionship his soul craved. A recent writer, himself a British resident, has well summed up his character when he says, "The eccentricity of Ringeltaube jarred upon the decorous chaplains, yet the legends that have come down to this day among the Christians of South Travancore show that he was of the stuff of which apostles are made, and that the shabby German missionary without a coat to his back had something of the spirit of St Francis Xavier, in whose country he worked."

But the Roman "saint" and the Protestant missionary, like as they were in zeal and devotion, were poles asunder in character and life. The one swept along the coast preceded by the symbols of his faith and protected by all the panoply of Portugal. Impatient of delay, he refuses to learn the common tongue, but contented himself with committing to memory the formulæ of his faith. Eager to proselytize, he baptized wholesale by the hundreds and the thousands and soon passed away to other fields. Ringeltaube was the opposite of all this, and if he is to be canonized it will be because in loneliness, in patience, and often in deep suffering, he gave himself, body, mind, and soul, to the poorest of the poor in the name of his Saviour Jesus Christ.



VIEW FROM MISSION HOUSE, NAGERCOIL

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CHAPTER III

THE GROWTH OF FORTY YEARS, 1816-1856

A Lonely Flock. Visit of Bishop of Calcutta. Charles Mead's Arrival. Nagercoil made Head Station. Gift by Ranee of Travancore. Foundation Stone of Nagercoil Church laid. Richard Knill. Nagercoil Seminary. First Printing Press. Mr and Mrs Mault Arrived. Quilon Occupied. First Deputation from Board visits Travancore. Their Report. Formation of Neyoor District. Raman Thampi. His Liberality and Suffering. Opposition. Pareychaley District started. Mr and Mrs Abbs. Mr Roberts and the Rajah's College. Mr Mead's return from Furlough. Reinforcements. Commencement of Trevandrum District. Mr Whitehouse and Seminary. Influence of English Education. Slavery in Travancore. Lace-making and its Results. Mr Lewis and Santhapuram. Dr Leitch and the Medical Mission. Arrival of Mr Baylis. Retirement of Mr and Mrs Mault. Results of their Work.

1816-1826.—For two years after the departure of Ringeltaube the burden of the mission rested on the shoulders of the catechist Vethamanickam, who faithfully fulfilled his trust. He took over from the missionary seven churches, with 747 baptized members. There was in addition to himself a staff of twelve workers, including seven schoolmasters (one at each church), who had 188 boys under their charge. "Girls never come to school in Travancore, which is a great loss," Ringeltaube had said. During these two years Vethamanickam had the usual troubles of a missionary, and seems to have dealt with them with courage and faithfulness. He was ably assisted by his nephew Masillamony, his eldest son Devasagayam and his son-in-law Pakkianathen, and other members of his family. In March 1816 Dr Middleton, the first bishop of Calcutta, passed through Travancore on his first tour through India, and near the Aramboli Pass was met by Vethamanickam, who brought up his catechists, schoolmasters, and leading Christians for review. The good bishop seems to have treated the little company with Christian kindness, and his visit greatly encouraged them, and no doubt added to their importance in the eyes of their heathen neighbours.

In the directors' general report for 1814 occurs this paragraph: "The directors intend if possible to strengthen the hands of Mr Ringeltaube by

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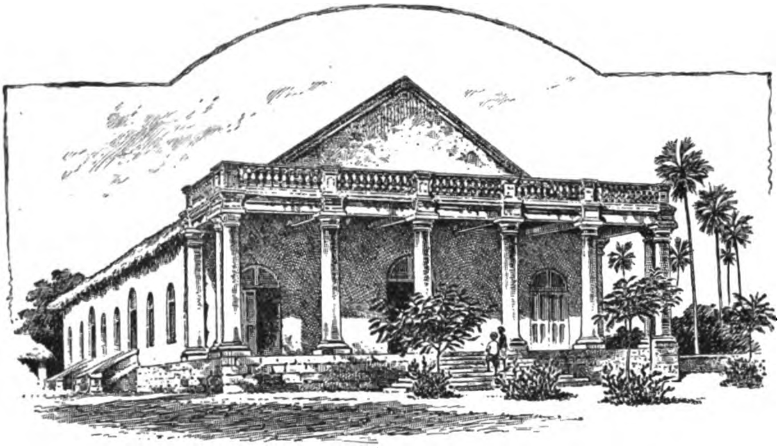
sending another missionary to labour with him, as they conceive there are many people in that quarter disposed to listen to the truth." In pursuance of this resolution Charles Mead arrived in August 1816 at Madras, and with him came Richard Knill, so well known afterwards as the pastor of the church at St Petersburg.



NAGERCOIL CHURCH

Mr Mead was detained a considerable time at Madras by his wife's ill-health, and eventual death, so did not arrive at Colachel till December 1817, where he was heartily welcomed by Vethamanickam and his little flock. Mr Mead was a man in some respects as far as the poles removed from Ringeltaube. He had a keen and alert mind, was as full of physical energy as he was of courage. He very early saw the need of removing from the little village of Mylady, and when Colonel Munro offered him for his occupation his own circuit bungalow at Nagercoil, Mr Mead gratefully accepted, made his head-

NAGERCOIL CHURCH, INTERIOR

GROUP OF MISSIONARIES

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quarters there, and received as a grant also from the Ranee of that time the pieces of land around the mission bungalow on which the Church, the Press, and the Scott Christian College now stand. As early as April 1818 Mead writes that he is removing to the bungalow at Nagercoil, and that he has been appointed to the office of Christian judge at that town. This was due to the British Resident, who insisted that one of the two judges at Nagercoil should be a Christian. Mr Norton of the Church Missionary Society was made judge at Alleppy in North Travancore. In this year the Ranee of Travancore gave a donation of Rs. 5000 to the mission (a sum of Rs. 20,000 was given at the same time to the Church Missionary Society in North Travancore), which Mr Mead added to the lands and put aside a portion towards the erection of the Nagercoil church. It was during the first year of Mr Mead's service that great numbers of Shanars were added to the church, as many as three thousand in one year. We have seen how Ringeltaube refused to accept five thousand people of this caste when they came to him, as he plainly saw, from interested motives. It is doubtful if in Mr Mead's time their motives were more worthy. At any rate their accession is important, as this marks the beginning of the predominance of this class in the London Mission of South Travancore.

On New Year's Day, 1819, was laid the foundation-stone of the great Nagercoil church. Mr Mead was able to employ a good deal of convict labour on the preparation of the massive stone foundation and plinth of the building, and during its erection, which extended over several years, large donations were received from the Maharajah of Tanjore, the Raja of Cochin, and also members of the royal house of Travancore. The erection of so large a building, 127 feet long by 66 wide, capable of seating two thousand people, exhibited a large amount of faith in the purposes of God, and in the certainty of the development of the mission, but recent history has proved that Mr Mead's estimate was rather under than over the mark; and although the Nagercoil church is still one of the largest places of Christian worship in South India, it is at times not large enough.

For some four or five months in 1818 and 1819 Mr Mead enjoyed the companionship of his fellow-traveller, the Rev. Richard Knill, who came to Travancore to recover his health, which had failed in Madras. During his short stay he seems to have entered heartily into Mr Mead's plans of work, and to have greatly cheered and helped him. Mr Knill suggested and

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assisted at the building of the church at Tittuvilei. Mr Mead's marriage to Miss Horst, daughter of one of the Tanjore missionaries, resulted in the transfer to Nagercoil of a number of trained catechists from the Danish mission. At the same time, and from the same place also, Mr George Harvey Ashton joined Mr Mead as his assistant. Mr Ashton was a European, born in India, and served the Society faithfully and well for over forty years in various parts of the field, chiefly in educational work. He died in 1861 on the backwater, and lies buried in the mission compound at Cannamoolay, Trevandrum.

In October 1819 Mr Mead commenced the mission seminary at Nagercoil. His plans for this seminary were of the same ambitious order as characterised his church building ideas. English and Sanskrit as well as the two vernaculars were taught, and several European youths, sons of factors in the neighbourhood, were among the first students. Mr Mead had for his assistant Mr M'Ally as well as Mr Ashton, and a number of native teachers from Tanjore. Of this, the first English educational institution in Travancore, Mr Mead spoke these prophetic words: "This will give rise, we hope, in time to a mission college for the south of India, on the liberal principles of the London Missionary Society." At this time Mrs Mead commenced a school for girls, the first of its kind in Travancore.

In the following year, 1820, Mr Mead, on a visit to Tanjore, obtained a printing press, which he set up in his own house at Nagercoil, securing at the same time a trained native printer from Tranquebar. This was the first printing press ever introduced into Travancore, preceding the Kottayam press by about a year. It is interesting to notice that the paper sent from England for this press, being presented by charitable persons, was admitted to the country by the Travancore Government free of duty.

It was during this period of strenuous and solitary service, extending over two years, that the large accession of over three thousand Shanars took place. At the end of 1819 Ringeltaube's seven congregations had increased to fifteen, each with its church and school. In the end of 1819 arrived the Rev. Charles and Mrs Mault at Nagercoil to be the colleagues of Mr and Mrs Mead, and then was begun an association in service which, with unbroken harmony, lasted for over thirty years. Mr Mault's simple piety and patient service were joined to Mead's energy and enterprise, and resulted in the consolidation of the various branches of work established.

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With the arrival of Rev. John Smith in 1821 a new station was opened at Quilon. This meant a new language, practically a new mission. Between Nagercoil and Quilon stretched 80 or 90 miles of country with few roads, and those of a very bad kind. The question might be asked why, if a mission was desired in the Malayalam country, why not at Trevandrum, to which the reply must be given that Hindu, and especially Brahman, influence was so strong that no permission could be obtained to settle so near the central pagoda. Attempts were made by Mr Mead in 1824, by Mr W. Miller in 1827, and again in 1828, but it was not till 1838, under the influence of the British Resident, General Fraser, that a mission was opened at the Capital. Mr Ashton accompanied Mr Smith to Quilon and proved a useful assistant. Mr Smith's health unfortunately broke down, and he had to retire from the mission in 1824, after only three years of labour. In 1821 Messrs Mead and Mault agreed to divide the land between them, and formed the mission into the western and eastern divisions, both of them residing at Nagercoil, Mr Mault occupying the southern bungalow, which he himself erected. So early as 1822 the difficulty with regard to Christians wearing an upper cloth arose. Caste laws forbade low-caste people, women or men, to wear any clothing beyond the waist-cloth. Christian women, under the instruction of the missionaries' wives, began to develop a sense of decency and dressed themselves in small jackets. The usual assaults took place, and Mr Mead, after repeated attempts, at last secured a favourable decree from the magistrate at the southern court at Palpanabhapuram. This did not prevent the terrible outbreak of persecution which took place from this cause some years afterwards in 1828-30 and 1856.

REV. CHARLES MAULT

In 1825 Mr Mead's health failed, and with a view to finding rest in a variety of work, he went to Kumbaconam, where he stayed some two years, and was instrumental in opening mission work in that town.

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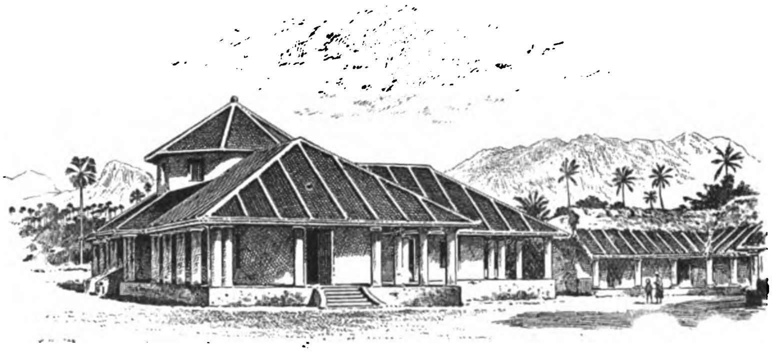
1826-1836.—The chief event at the beginning of this decade was the visit to Travancore of the first Indian deputation of the Society, consisting of the Rev. Dr Tyerman and George Bennet, Esq. They reached Nagercoil in July 1827, just four months after Mr Mead returned to his old station. The deputation found that at the time of their visit, viz. at the end of the second decade, there were in the two divisions of the mission 26 churches, 34 readers or catechists, 59 schools with 1891 children and 95 teachers, and other 2851 Christians. They spent a fortnight in close inspection of the work and sent home an enthusiastic report: "There is nothing, so far as we have seen, like it in India." One result of the visit of the deputation was the formation of the Neyoor and Nagercoil districts, and another was the union of the Travancore missionaries into a separate committee. At Madras the deputation met and welcomed three new missionaries for Travancore—William Miller, whose short life of ten years was spent at Neyoor and Nagercoil; James Charles Thompson, who for more than twenty years laboured in the most trying station of Travancore, Quilon; and William B. Addis, who spent only a short time in Travancore, finally going to Coimbatore, where a long life of faithful service awaited him.

The foundation of the Neyoor mission owes much to an enlightened Hindu Sudra, Raman Thampi, who gave land near to the old capital of Tiruvithancodu, about 2 miles from Neyoor, and befriended Mr Mead and other missionaries in many ways. Raman Thampi was employed as Mr Mead's Munshi, and soon became a marked man. Eventually, just before the persecution of the Christians broke out, Raman Thampi was put under arrest, and on various pretexts was kept in prison for more than two years, the only reason being his favouring the Christian mission. This friendship to the mission has become a tradition in the family, and from



THE SEMINARY, NAGERCOIL

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the first time till the present, members of this family have befriended the mission and helped it in its work, especially among the poor classes. N. Nanoo Pillay, the first student of Nagercoil to be made Dewan of Travancore, came from this family.

The removal of Mr Mead to the new station at Neyoor seemed to arouse all the slumbering fires of persecution. Occasion was taken to object to the wearing of upper cloths by Christian women, but there is no doubt the better classes looked with great disfavour on the steady advancement of the Shanars and Pariah converts of the mission. From persecution of individuals they went further, and riotous bands attacked and burnt the houses and chapels of Christians. An attack was even made upon Mr Mead. Early in 1829 news of a plot to assassinate him came to Mr Mead's ears, and he had to obtain military protection from Fort Udaigiri, and for a fortnight was under the care of British troops. The official enquiry made by the Dewan and other officials into these riots was remarkable for the fact that the sufferers (the Shanar Christians) were treated as the culprits, and were chained, flogged, and imprisoned, and many of them sent to the central prison at Quilon. The enquiry was distinctly unfavourable to the Christians. The favourable order as to women's dress made to Mr Mead in 1823 was cancelled, and Christians were ordered to respect the ancient caste customs, especially those inculcating submission to the higher castes. The proclamation is remarkable also for the first appearance of the order peculiar to Travancore that no place of worship should be erected without Government permission being first obtained. This order has within recent years been revived, and is now added to the statute book as a regular law. The persecution seems to have worn itself out and to have gradually subsided, Mr Mead counselling submission and diligently exercising himself in getting condemned Christians liberated.

In 1831 the humble founder of Government higher education in Travancore joined the Nagercoil mission. This was Mr John Roberts, formerly an army schoolmaster in Quilon. He was a godly man, and being deeply interested in mission work he was appointed to take charge of the Nagercoil seminary soon after Mr Addis removed to Coimbatore. For three years he laboured faithfully, and when, in 1834, the Rajah of Travancore visited the institution he was at its head. The Rajah, much struck with the institution, invited Mr Roberts to Trevandrum, a request to which he ac-

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ceded on one condition—namely, that he should be allowed to give Scripture teaching in the Government school. His request was granted, and the good custom he commenced was carried on until quite recent years. The free school begun by Mr Roberts has now developed into the large college at Trevandrum, with its splendidly equipped buildings and highly qualified staff. At the same time also some of the workmen from the Nagercoil Press were taken to Trevandrum, and there commenced the Government Press.

On Mr Roberts' departure the seminary was removed to Neyoor, when

ORPHANAGE AT NAGERCOIL

Mr C. Miller took charge of it, Mr Mault being then alone in Nagercoil. Mr Charles Miller was the first purely educational missionary in the mission, for when the seminary was again removed to Nagercoil, in 1839, he went with it and worked in it till his death in 1841.

About this time Mr Thompson too had had his hands strengthened by the appointment of a colleague, William Harris, who, however, had to leave the country within a year with broken health.

Thus the third decade of the mission had been a period of consolidation. Mr and Mrs Mault's steady and unobtrusive labours in Nagercoil had been ably seconded by Mr W. Miller and Mr Roberts. The persecution in the Neyoor division had tended to the purification of the church, and though

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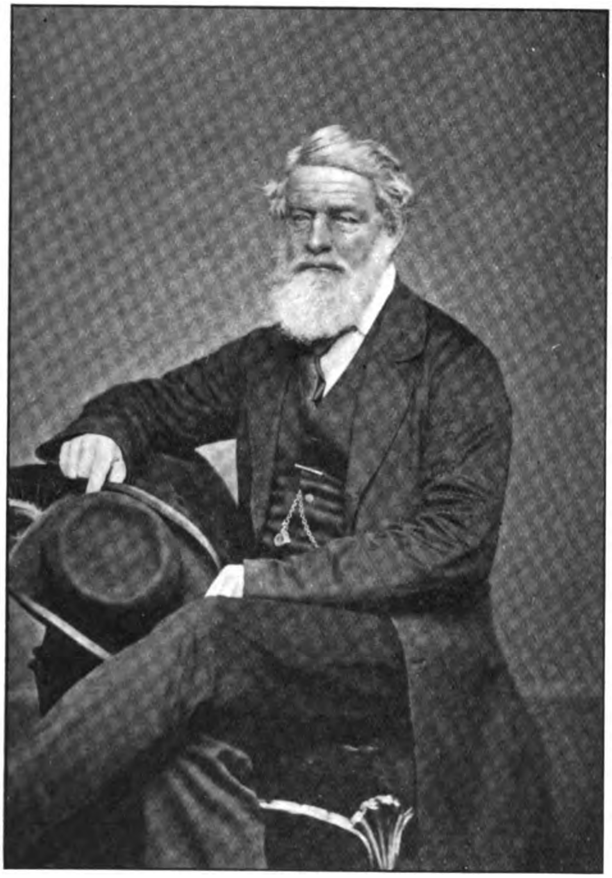
some departed from the truth, those that remained had a more reasonable and durable faith.

1836-1846.—Mr Mead took his first furlough to England in 1836, after nineteen years' absence. These must have been stirring seasons of "deputation work," for along with Mead, John Williams of the South Seas and Dr Phillips of South Africa were firing the enthusiasm of the English churches. All three returned to their fields with a band of recruits, and early in 1838 Mead arrived at Quilon in company with Messrs Abbs, Cox, Russell, Pattison, and Dr Ramsay, the first of the noble band of medical missionaries who have made the medical work of this mission famous throughout India. Mr Abbs took up his residence at Neyoor, and the western portion of the district was put under his charge. This latter developed into the present Pareychaley district, the largest in our mission, and the end of the decade saw the bungalow erected there and Mr Abbs regularly established in the midst of his work.



REV. JOHN COX

The commencement of the Trevandrum district owed very much to the friendship of Lieut.-Col. J. S. Fraser, who was then British Resident. The opposition to the settlement of Protestant missions in the capital was overcome, and a grant made of a piece of land to the north of the Fort, and about 2 miles distant from it, consisting of a devil-haunted hill near

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Cannamoolay. Here Mr Cox erected a bungalow and founded a mission, which from very small beginnings has grown to be second only to Pareychaley in the number of its adherents. Mr Cox was a man of unusual energy and independence of character. Blessed with a splendid physique, he entered on his work and carried it forward with great ardour. Difficulties seemed only to inspire him with fresh courage, and he has left an enduring mark upon the annals of the mission.

The eastern part of the Nagercoil district was made the field of Mr Russell, and in 1840 he formed a new station, which he called James Town, and where for more than twenty years he carried on a most fruitful and enduring work. Dr Ramsay commenced his medical work at Nagercoil. He was the second medical missionary ever sent forth from England by the Society, and made a splendid start. Great numbers of people crowded to him, and a small hospital was erected, but in 1842 Dr Ramsay left the mission for other work, and for ten years medical work lay dormant.

REV. J. O. WHITEHOUSE

Mr Pattison went to join Thompson at Quilon, but was soon called to take charge of the Nagercoil seminary from Mr C. Miller, who died in 1841. Mr Thompson's solitary and faithful labour in Quilon had not been without fruit. In 1837 he formed the first church, though with only six members. Separated by a long distance from the rest of the field and from the companionship and support of his brethren and the more successful churches, he had a lonely and hard task. Colleagues joined him, but only for a short time—Mr Harris, M.A., for a year in 1831, and Pattison for only a brief period. When he ended his long life of faithful service after twenty-three years of toil, a community of only two hundred Christians remained to keep his memory green. This contrasts strongly with the thousands of the south; but Thompson's name is still a name to conjure with in Quilon.

In 1842 John Owen Whitehouse arrived in Nagercoil and took over the work of the seminary, and specially concerned himself with education, both secular and religious. Under him the seminary became famous as an educational institution, and two of the pupils—T. Rama Rao and Nanoo

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Pillay—became Dewans of the State. He was no less energetic in providing for the training of preachers and catechists. His predecessors had had large ideas, as we gather from evidence furnished by the Right Rev. Dr G. T. Spencer, Bishop of Madras, who visited the seminary in 1840. He then found the native lads, pupils of Charles Miller, reading Greek! "They read me a few verses of the Iliad and also of the Greek Testament, and their knowledge of the Greek Testament and of the Greek language is really very respectable and does credit to their instructor. They also read me in English a chapter of the Bible, which they translated readily, and I was told very accurately, in Tamil. Deeply interested as I am in the progress of native education, I was delighted with all I saw and heard; indeed, I have seldom had a greater treat."

In 1845 the jubilee of the London Missionary Society was celebrated at Nagercoil, and a significant event in that jubilee celebration was the establishment of a native Society for work among the slave population in Travancore. It was about this time that the missionaries of both the societies (the Church Missionary Society and the London Missionary Society) at work in Travancore took up the question of the liberation of slaves in Travancore. In 1843 slavery had been abolished in British India, and it was reckoned that there were 165,000 slaves in Travancore, who were liable to be bought and sold like cattle. Of the reality of this slavery the following extract from a letter by Mr Mault will bear witness:—"An interesting girl, apparently about eleven years of age, was discovered near my premises in a state of exhaustion from hunger. She was brought in and supplied with food, and as soon as she recovered strength she told us she was a slave, but owing to her master denying her sufficient for sustenance and severely flogging her, she had run away; her emaciated frame and the marks on her body abundantly confirmed her statements. It was with the greatest reluctance she informed us where her owner resided; even the mention of his name seemed to make her tremble. In eight or ten days a stern-looking man made his appearance and demanded his slave. The girl, who had heard of his approach, had hid herself, but when she found she could conceal herself no longer she came and begged in the most feeling manner that he might not be allowed to take her away. Every effort possible was made to induce him to give her up, and a sum more than her estimated value was offered him, but in vain; he was unmoved, his iron

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heart had no relentings: "I want, not your money, but my slave," said he as he walked away with her.

Mrs Mault and her successors taught little slave girls to make lace, and by their earnings to purchase their freedom. Mr Mead paid his teachers a fanam a piece for every slave child they induced to come to school. The efforts of the missionaries in this direction were slow in bearing fruit, and only gradually were slaves freed. First the slaves of the Government were made free, and then gradually private slavery gave way to the stringent rules passed as to the treatment of slaves; but it was not until 1855 that a final proclamation was issued liberating all slaves, Government and private. At the time of issue it was estimated that there were 136,000 persons set free.

In this decade the mission spread itself out and possessed the land. Now, after sixty years, the limits of the districts are pretty much as they were, except that the gap between Quilon and Trevandrum has been filled up by the districts of Attingal, and extensions have taken place in every direction.

1846-1856.—In the first years of this decade came Ebenezer Lewis to Nagercoil, after six years spent in Coimbatore and Madras. He, Mr Russell, and Mr Mault divided the extensive district of Nagercoil between them, Mr Lewis settling at Santhapuram, and occupying himself in the work of the revision of the Tamil New Testament. Mr Lewis devoted himself to his station, and exercised a considerable amount of mechanical skill in the erection of the buildings and the fitting up of their various parts. Here is a picture of the station as drawn by Dr Mullens, who visited the place in 1853. "The 'City of Peace' lies opposite a noble hill which stretches far into the well-tilled plain. Its pretty parsonage, its neat church already too small for the demands of the Christian population, its flourishing girls' school containing more than a hundred girls, its lace establishment, its almshouse for poor widows, its well-planned village and huge well, all reflect much credit on the perseverance and energy of Mr Lewis, by whom it was founded. I shall never forget the happy faces of the Shanar girls at the station as they plied their spinning-wheels and sang with glee,

'Oh! that will be joyful,
When we meet to part no more.'"

In 1852 came Dr Leitch to revive the medical work which Dr Ramsay

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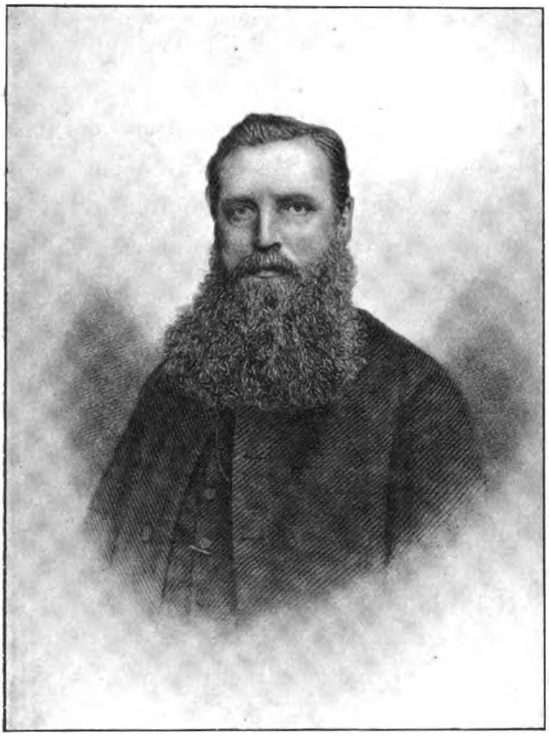
let fall ten years before. He began work at Santhapuram with Mr Lewis, but in 1853 he went to Neyoor and took over charge of the whole of that great mission on the retirement of Mr Mead, and for a year and a half laboured with the brightest of hopes. But in August 1854, while bathing at Muttam, a small fishing village about seven miles from Neyoor, death rode in on a wave and bore him out to sea. This was a terrible calamity to his fellow-workers and to the people, and for another seven years the medical mission was without a missionary.



REV. F. BAYLIS

The retirement of Mr Mead was a painful event. A man so strenuous, so self-denying, and so eminently successful in God's service one cannot but admire, and his marriage to a Christian native would not now be viewed in the same light as then. Whether his retirement was due to the views of his European brethren or to the vigorously expressed feelings of a section of the native Church, it is impossible now to decide; but he kept the respect of the Society, and during the remaining period of his life (he died in 1873) he resided in Trevandrum, and he remained on friendly and brotherly terms with the missionaries.

His place was taken in Neyoor by the Rev. F. Baylis, on whom also fell the care of the medical work left by Dr Leitch. Hardly two months in the State when his colleague was taken from him by death, Mr Baylis took up the burden manfully and for many years served the Society in Neyoor, with a resolute courage and steady faithfulness, which found their reward not only in the wide growth of the work, but in the deep affection of the people of the neighbourhood.

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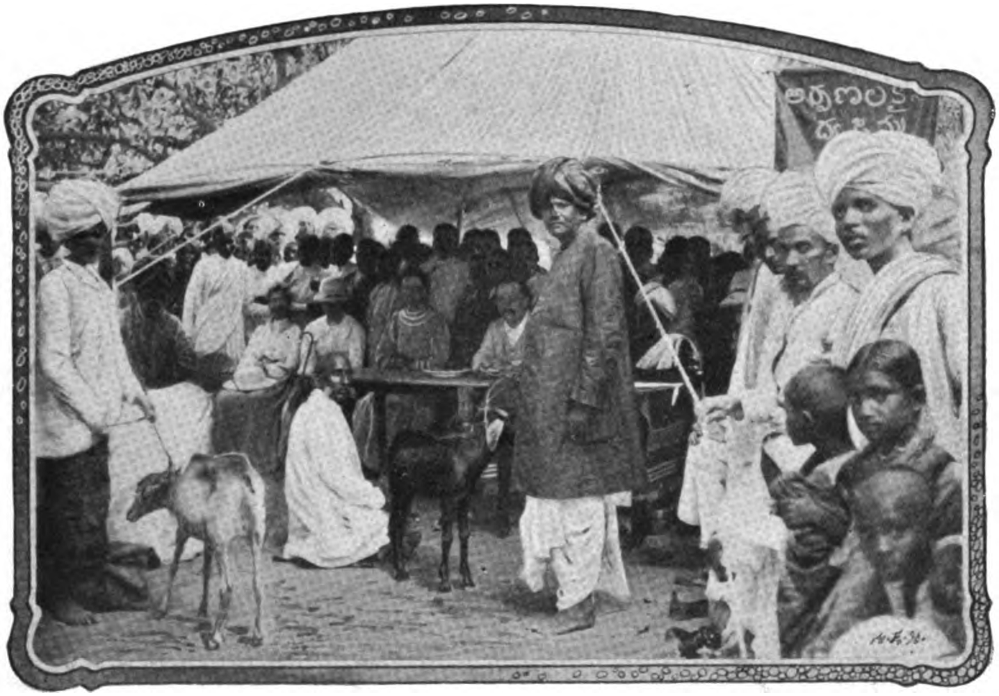
This decade is marked by the retirement of Mr and Mrs Mault, which took place in 1854. They had served since 1819, and their service had been eminently fruitful. Less in the public eye than his colleague, Mr Mead, Mr Mault was none the less a devoted and successful worker. Mead was full of ideas, courageous, self-reliant, and enterprising, and Mault patiently and with the utmost care and pains built on his colleague's wide foundations.



CONTRIBUTIONS TO THE COLLECTION

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CHAPTER IV

FROM JUBILEE TO CENTENARY, 1856-1906

Arrival of Mr Dennis. Retirement of Mr Whitehouse. Sir Charles Trevelyan's Action. Disturbances. Upper Cloth Troubles. Changes in Trevandrum and Quilon. Dr Lowe reviews Medical Mission. Famine and Cholera. Testimony of Dewan to Christian Liberality. Accessions. Dr Waring and the Puliyar Caste. Developments. Ordination of Native Ministers. Steps towards Self-Support and Self-Government. Dr Thomson and Medical Mission. Maharajah's Ward. Church Council organised. Government Census. Formation of Pastorates. Six Years' Movement. Changes in Mission. Cholera. Reinforcements. Losses by Death of Native Workers. Death of Mr Mateer. Forward Movement. Trevandrum Hostel opened. Changes in Staff. Native Evangelistic Society Established. Church Union formed. Celebration of Centenary.

1856-1866.—At the beginning of this decade came the Rev. J. Dennis to Nagercoil, who soon had to take the place of J. O. Whitehouse, whose work in Travancore was ended through a complete failure of health. He left an enduring monument behind him in a thoroughly well-organised educational establishment at Nagercoil, which was soon to pass into hands destined to retain it for more than thirty years. Mr Dennis was not spared to serve long, for the climate proved too much for him, and though he visited England for the benefit of his health, he died soon after his return to Travancore, and was buried at Nagercoil in 1864.

If the progress of the mission is to be gauged by the measure of opposition it arouses, then this decade was the most prosperous of all. It was in the beginning of this year that the third, last, and most determined persecution arose against the Christians, ostensibly on account of the wearing by men and women of the upper cloths which were held to mark off the higher castes. With this was mixed up also the demands for forced labour and Sunday work, all of which were resolutely refused by Christians. Much of the blame for the disturbances has been attached to the British Resident who was in office from 1840 to 1860.

General Cullen, after long residence in Travancore, regarded it as a

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MEMBERS OF SOUTH TRAVANCORE CHURCH UNION

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retreat to be preserved from the intrusive changes of the Western world. The agitation against slavery had received no help from him, and he could hardly be interested because certain people wanted to wear more clothes than the climate demanded or their neighbours thought lawful. But the controversy was carried abroad. English newspapers in Madras took the matter up. Travancore manners and customs were dragged into the fierce light of publicity, and something had to be done. General Cullen's most redoubtable antagonist was John Cox of Trevandrum, though Baylis of Neyoor and Whitehouse of Nagercoil were not less strenuous. Cases of individual cruelty were frequent, and armed mobs attacked and burned chapels and houses and terrorised peaceful communities. Cases were brought forward by the missionaries when Christians were actually beaten to death under the orders of minor officials, and all appeals for justice were refused or delayed. There is no doubt that the uprising of the higher classes was due to a desire to recover by force the authority over the lower castes, which they had lost by the abolition of slavery. If the civil laws of the realm denied them superiority, then they would insist on caste rule and old custom to keep in subjection those who attempted to rise. A curious, and to some an inexplicable argument for this oppression, was devised from the Queen's Proclamation of Sovereignty which was issued at Delhi in 1858. In the course of that document, Her Majesty declared her determined neutrality in matters religious. Now to one who knows the Indian mind it is a familiar idea that to say that no one is ordered to become a Christian is equivalent to say that all are *ordered not* to become Christians. Further, no doubt exaggerated reports of the Mutiny reached Travancore, and the idea grew that the English power was on the wane. In the end of 1858 and beginning of 1859 the disturbances reached their height, and in Pareychaley, Neyoor, and Nagercoil districts, many chapels and schools were burnt, catechists were flogged, and Christians' houses were pillaged. The Dewan himself proceeded to the district, and a number of native troops under Captain Daly were ordered down to ensure quiet. An appeal was now made by the missionaries to the British Government then represented in Madras by Sir Charles Trevelyan, brother-in-law of Lord Macaulay.

Sir Charles took very prompt action, and the Raja very reluctantly issued an order in 1859 allowing Shanar women to wear coarse upper cloths.

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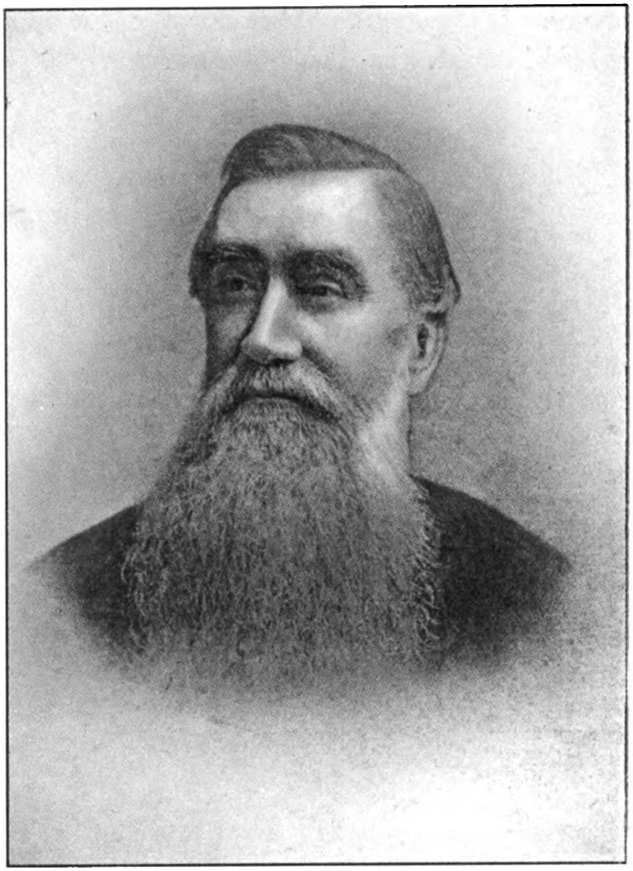
The recent transfer of authority from the East India Company to the Queen is curiously reflected in one sentence of Sir Charles' despatch. He says, "I should fail in respect to Her Majesty if I attempted to describe the feelings with which she must regard the use made against her own sex of the promises of protection so graciously accorded by her." This was nearly fifty years ago, and yet to this day caste rule and common custom have so far prevailed that low-caste women still move about in the public streets in the style of dress repudiated by Christian women so long ago. The custom is not so common south of the Capital, but from Trevandrum northwards the only dress of the low-caste non-Christian women is the loin cloth, and caste rule refuses them anything more. Just as these troubles came to an end came the Revs. James Duthie to Nagercoil and Samuel Mateer to Pareychaley, two names closely associated with the Travancore mission, one for over thirty years, and the other to this day. Mr Duthie took over the work of the seminary from Mr Dennis, and under his fostering care it remained for thirty-three years, with short intervals occasioned by visits home. The seminary, unlike other branches of mission work, notably the medical mission, has been fortunate in that for half a century, with only short intervals of less than three years, it passed from one strong hand to another, and to this continuity of control



REV. S. MATEER

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it no doubt owes the great measure of usefulness and prosperity it has enjoyed. Its value to the State has been second only to its value to the mission, and to it and to the men who have devoted themselves to its work is due in a large measure the intellectual and social progress the State has made.

Mr Mateer was stationed at Pareychaley, but in a short time had to take charge of Trevandrum from Mr Cox, whose connection with the Society ceased in 1861. Mr Cox took up coffee-planting in South Travancore, and

MRS DUTHIE

REV. JAMES DUTHIE, D.D.

a quarter of a century or so later was instrumental in bringing the Salvation Army into Travancore.

Quilon, since the death of Mr Thompson in 1850, had had no regular resident missionary. Mr Harris had charge of it for a time, and then Mr Cox undertook to supervise it. It was during this period that negotiations were begun with a view to hand over the station to the Church Missionary Society. There was an English church there and a resident military chaplain. As it was found, however, that the Church Missionary Society could not locate a European missionary there, it was decided to retain the work and supervise it from Trevandrum. This Mr Mateer faithfully did, till at the

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end of the decade in 1866, the Rev. J. Wilkinson, who arrived in Travancore in 1860, was appointed to reside at Quilon.

In 1861 came Dr John Lowe to take up the medical work which had fallen from the hands of Dr Leitch seven years before. He laboured faithfully for eight years, and settled the work on a broad foundation. A hospital was opened at Neyoor and three branch dispensaries outside. Better still, he opened a training class for medical evangelists, and this secured the continuance of the work to some extent, when he was forced to retire in 1868. The Government was interested and gave aid to the work, so that during the five years that separated Dr Lowe from Dr Thomson, the medical evangelists, under the Rev. F. Baylis, were able to keep matters going. One cannot but contrast the fortunes of the medical mission with its record of broken service with the splendid continuity of the Nagercoil seminary. Had the same measure of support been extended to the former as to the latter, how much more far-reaching and beneficent would its effects have been!

DR JOHN LOWE

The troubles over the upper cloth controversy might have been expected to hinder the progress of the mission, but those who understand the spirit of Christianity will not be surprised to hear that the opposite was the case. Long before the dispute was settled, large numbers of Shanars round Neyoor and Pareychaley joined the mission, as many as three thousand being received during these two years. In many cases whole villages put themselves under Christian instruction, and, destroying their heathen shrines, erected for themselves sheds for preaching which were later replaced by substantial churches. In 1860 South Travancore was visited by a severe famine. The monsoon failed, the stock of food grains was soon exhausted, and the people died in great numbers from starvation, many bodies being left by the roadside. The famine brought disease in its train, and dysentery and cholera reaped a second harvest of victims. The missionaries begged

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help from England and from other parts of India, organised relief works, and put up feeding houses, thus being instrumental in saving many poor helpless creatures who would otherwise have inevitably perished. The then Dewan Madava Rao bore liberal testimony to the help which came through the missionaries from English Christians. "Nothing," said he, "can be a nobler spectacle than that of a people thousands of miles removed from India contributing so liberally to the relief of suffering here."

The years from 1861 to 1866 were years of great ingatherings to the Christian fold. Baylis at Neyoor, Mateer at Pareychaley, and after him G. O. Newport, received thousands who pressed forward for instruction. In 1861-62 some four thousand Shanars were added to the churches in the Neyoor and Pareychaley districts. In 1862 began a most remarkable work among the Pariahs and Puliahs of Neyoor and Pareychaley. They literally crowded to the mission. Mr Mateer, touring among them, found a remarkable spirit of earnestness, diligence, and attention. He was hardly given leisure to eat by the people who crowded for instruction. This movement continued unabated for years, so that in 1867 alone one thousand were added to the Neyoor district and three thousand to Pareychaley. Mr Newport, who was then in Pareychaley, threw himself into the work with discretion as well as zeal. The new converts were formed into congregations and erected their own places of worship, and they supported their own catechists in part and in some cases entirely. Their example in this respect stimulated the old congregations, and Mr Newport records a gratifying increase of Christian liberality among them also. The accession of these out-caste classes is very remarkable. Up to this time the London Missionary Society converts had been drawn principally from the Shanar or toddy-drawing caste, who were confined to the country south of the Neyyar River. Ringeltaube's earliest converts had been Pariahs, but not of the lowest caste; and for some reason difficult to understand, it was the Shanar caste which for the first half-century of the mission were attracted to the Gospel. This movement among the Pariah and Puliah out-castes synchronises with work done amongst them in other parts. In 1859 the Rev. J. Hawkesworth of the Church Missionary Society in Tiruvalla, North Travancore, began preaching to the Pulihas of that region, and formed them into congregations. In Trevandrum Mr Mead, after leaving the London Missionary Society, had shown interest in these poor people. He held services for them and

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formed a school for their children. During the famine of 1861 he joined with Dr Waring, the Durbar physician of that time, and secured help from Government in the shape of a daily dole of rice, which is continued to this day. Dr Waring gave and collected a fund of Rs. 6800, which he put into Government securities, and left to a small committee, consisting of two London Missionary Society missionaries and a Christian layman, to be administered for the education and Christian instruction of these poor

A GROUP OF NATIVE WORKERS

people. Mr Mateer himself took the greatest interest in these people, and at the risk of offending and estranging the more respectable converts from the Shanar and Iruvar castes, he formed them into congregations and devoted a great deal of time and labour to them, so much so that he was called, partly in derision, the Puliyar Padre.

At the end of this decade came J. F. Gannaway, who spent but three years in the mission, and the Rev. G. Mabbs transferred from Salem, but at the end of a year he had to retire owing to ill-health. The Rev. William Lee, who came to James Town in 1865, spent sixteen most useful years in

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the mission. He was never in any one station more than three or four years, but served all the districts except Quilon, and wherever he went the savour of a life devoted to Christ went with him.

1866-1876.—The second half of the mission's history had begun in trial and persecution, and the first decade had ended in a marvellous increase of the number of those who turned to the Gospel and found in it that their souls needed. At the beginning of the new decade a most important step was taken towards the development of the infant Church. There were now Christians of the third generation, and the time had come when the men who had been trained should assume the burdens and receive the honours of high service. In 1866 the first four pastors of the Church were ordained, the Rev. N. Devadason, ordained pastor of the Nagercoil Home Church, the Rev. S. Zechariah, pastor of the Neyoor Church, the Rev. C. Masillamoni pastor of Dennispuram, and the Rev. C. Yesudian, to be in charge of the Tittuvilei district, a little to the north of Nagercoil. Of these Mr Devadason was in some senses the most remarkable, though not the best educated. He was originally a Brahman, and a teacher in the seminary. Convinced by reading the Bible of the truth of Christianity, he deliberately broke his caste, snapped his Brahmanical cord, and then sought for and received baptism. His Brahman wife refused to join him, and he married a Pariah convert. Ten years afterwards, on the death of this wife, his first wife became a Christian and joined her husband. He was a man, as may be judged from this, of great force of character, and served the Church wisely and well. The Rev. C. Masillamoni was a grandson of the first convert, Vethamanickam, and had a good share of the mental ability for which his family is remarkable. He was a writer, and a poet of some repute among his own people, and served for twenty years in the place to which he had been called. The Rev. S. Zechariah lived to serve nearly forty years as pastor at Neyoor, and was thus, near the end of the century, a living link joining the present missionaries with Mead and Mault.

At the same time an order of evangelists was instituted, who were designed to be in charge of circles of churches. Both pastors and evangelists were appointed by the Committee and held their office from them.

In the next year, 1867, it was arranged that each church should elect for itself deacons to be entrusted with the care of secular things. Thus

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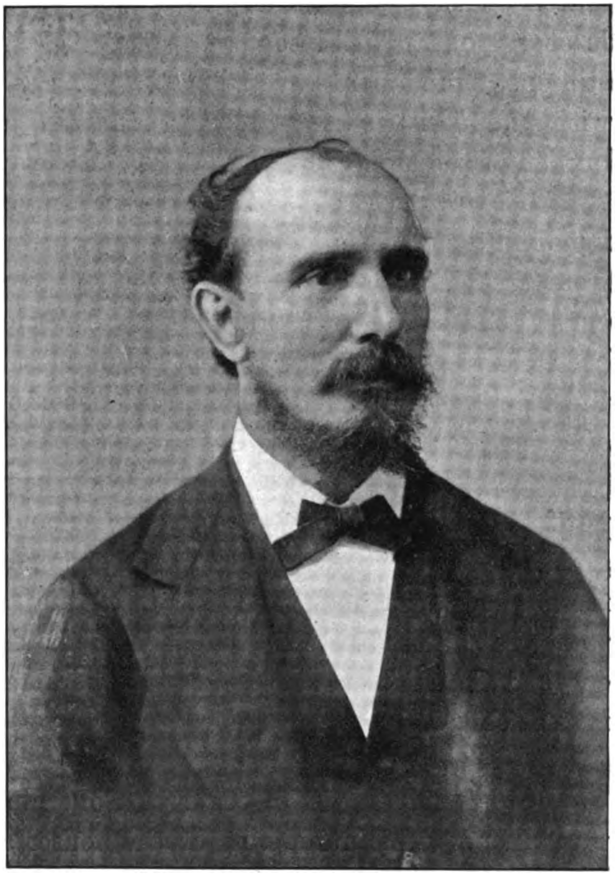
were the first steps taken towards the establishment of an independent, self-supporting, and self-governing Church. In this year, too, seven other ordinations took place, chiefly of assistant missionaries, men designed to share the growing burdens of the extensive districts now under the charge of the European missionaries, for the burden was growing to be a large one. In 1870 the Christian adherents numbered 30,969, with 210 preachers, besides 161 schools and over 5000 scholars. In Pareychaley alone there were over 1000 Christian adherents. The number of church members or communicants was 2331.



DR THOMSON

In 1868 the Rev. James Emlyn came to take charge of the Pareychaley district, and the Rev. S. Jones was transferred from Coimbatore to Nagercoil, there to take charge of the seminary from Mr Newport, and afterwards of the district. In 1873 Dr Thomson was appointed to the Neyoor medical mission, and at last began a chain of medical missionaries unbroken up to the present time. Dr Thomson was a man of singular devotion and earnestness, and simply lived in and for his work. He erected the second hospital at Neyoor, which was in reality a gift of the Maharajah. Dr Thomson says, " I made a subscription list and sent it to the Maharajah, asking him kindly to head the list with a subscription. To my gratitude and delight, he wrote through his Dewan requesting to know the cost of the proposed buildings. I replied Rs. 2000, and he at once sent

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an order for the whole of the money to be paid, while at the same time he desired the Dewan to express his great satisfaction at the good done to his people by the medical mission. The number of patients had increased from 6684 in 1866 to 15,916 in 1876.

Quilon district was, during this decade, for half the time under Mr Mateer's charge in addition to the large district of Trevandrum, and partly in charge of Mr Wilkinson. This district, established so early as 1821, was still only temporarily served. During many years Mr Mateer, over-burdened with a large district, was obliged to add this also, and indeed bore the whole burden of the Malayalam work of the Society.

In 1874 was established the South Travancore Church Council, consisting of all the ordained native ministers together with selected representatives from the churches in the mission. This council meets annually and discusses such topics as affect the life and discipline of the Church, and it has been a useful means of bringing to the notice of the European missionaries the unfettered opinions of the Christian community concerning many things affecting the welfare of the Church.

The extent of the work had already begun to assume those great proportions which are matters of surprise and congratulation to-day. The great accessions in the districts of Neyoor and Pareychaley to which reference has been made had increased the number of Christian adherents to a great extent, so that at the end of the decade there were nearly 40,000 enrolled Christians under 194 native workers, and over 8000 children were in the schools.

1876-1886.—In 1875, the first Government census of the population was taken. This numbering of the houses and people was viewed by the poor classes with the greatest alarm. All kinds of absurd rumours spread among them, such as Government was trying to find out the number of able-bodied men to ship them off into other lands for service. They did not trust their high-caste rulers, but felt that the European missionaries would be their friends and protectors, so they flocked in hundreds and thousands to place themselves under Christian instruction, and the churches and schools were crowded with people anxious to be enrolled as Christians. It is estimated that from 1875 to 1877 nearly nine thousand people placed themselves under the care of the mission. When the excitement died

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down a proportion of these people went back, but the bulk of them remained and became fully incorporated in the Christian community.

The important work of developing a self-supporting ministry had long enjoyed the thought of the missionaries, and in this decade new pastorates were formed. In April 25, 1879, in the Nagercoil district, Mr Nathaniel, evangelist, was ordained as the pastor of Santhapuram, Mr Samuel, evangelist, was ordained for Zionpuram, and Mr Solomon, evangelist, was appointed as the second pastor of Agasteespuram, which became a pastorate in the year 1867. On May 19, 1879, in the Neyoor district, Mr Jacob and Mr Manasseh, evangelists, were ordained as the pastors of Devikodu and Kadamalakuntoo. In the year 1878 Mr Joseph Sylaim was ordained as the pastor of Neyyattingarei, in the Trevandrum district. In this way thirty-nine churches, containing eleven thousand people, were placed out of direct missionary care and organised into self-supporting and self-governing churches.

A remarkable movement among the Christian people, called the "Six Years' Movement," took place about this time. How it began cannot well be traced, but its central place in Travancore was a small village near Mavelikarai, and the leading spirit of the movement was one Justus Joseph. He proclaimed in 1875 that he was commissioned to declare that the second coming of Christ was to take place in six years' time, in October 1881. During the last three years of his supposed prophecy the movement spread like wildfire, and many of the established churches were disorganised. Some people sold their little bits of property, threw their money into a common fund, and devoted themselves heart and soul to the proclamation of what they believed to be the truth of God. When 1881 ended the movement collapsed, and most of the people returned to their respective missions. Notwithstanding many extravagances, this movement showed the capability of these people being stirred up to a great enthusiastic effort in a spiritual cause.

In 1882 another deputation, in the persons of Rev. R. W. Thompson and Albert Spicer, Esq., visited India. They spent the month of December 1882 in Travancore. Enthusiastic meetings of welcome were held in all the districts, and their visit was productive of much stimulus and strength. The need of means to educate the native ministry, and to facilitate higher education for our Christians, were greatly felt by the deputation, and in

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1885 a catechist's theological class was started at Nagercoil, and a few years later the seminary at Nagercoil was raised to the second-grade college.

Amongst the missionary workers many changes took place this year. On the 12th June 1876 Mrs Thomson, the wife of Dr Thomson, the then medical missionary, passed away after three years of devoted and consecrated service. On the 17th of May 1877 Mr Baylis died. He was a strong man of a high order, who, in addition to his work as district missionary, as

ON THE ROAD, SOUTH INDIA

editor of Tamil magazines, as one of the committee on the Tamil Bible revision, wielded great influence in the field of Tamil Christian literature. In the same year Rev. S. Jones of Nagercoil died in London. He had done good service in South India missions before he came into Travancore, and his loss was greatly felt. On the 5th November 1882 Mrs Emlyn passed away, after fourteen years' work at Pareychaley, where her sweet womanly Christian influence will long abide. In the year 1884, July 31, the good medical missionary, Dr Thomson, passed to his rest and reward. He will be remembered in Travancore as the beloved physician who widened the

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boundaries and influence of the medical mission, taught a band of students, and opened up dispensaries in various parts of the country. On April 1, 1885, Mrs Hacker of Neyoor died at Muttam. Her short life of five and a half years at this station was full of the sweetest usefulness and blessing. The extension of the boarding school for girls at Neyoor, and Biblewomen's work at Attoor, one of the out-stations, still remain as monuments of her sweet and consecrated life to her Saviour. In the same year, July 31, there died at Tittuvilei, Rev. C. Yesudian, who had been appointed as the native missionary of the Tittuvilei district, and he very faithfully and nobly fulfilled his trust. All these died in faith. Their memories still abide, and their silent graves still bear testimony to their devotion and love for their Saviour.

To fill up these vacant places Rev. William Lee was transferred to Nagercoil to take the place of Mr Jones. Mr Lee was at Nagercoil till 1884, when, on account of his wife's ill-health, he had very reluctantly retired from a service he loved so much and in which he was so eminently useful. In January 1884 Mr A. L. Allan came to Nagercoil in place of Mr Lee. In July 1878 Mr I. H. Hacker came to fill up the vacancy made by the loss of Mr Baylis. In 1880 Mr. J. Knowles arrived for work at Quilon, which was then without a resident missionary, under the care of Mr Mateer, and in 1886 Dr Fry came to take the place of Dr Thomson as the medical missionary of Neyoor. Notwithstanding all these changes of the decade, a survey of the mission finds Christian churches being developed, larger accessions from the non-Christians, and the whole work consolidated upon broad and deep foundations.

1886-1896.—The early years of this period under review were times of great distress to the poor classes in Travancore. Owing to the failure of rain for several years there were no crops, and many were reduced to the verge of starvation. At the close of 1888 a great epidemic of cholera swept over the southern part of the country. Within a radius of 5 miles from the Neyoor mission hospital in two months more than twenty thousand people died. Christian congregations of the mission lost over two thousand members. These afflictions brought out the preciousness of the Christian faith among the poor people and the heroic conduct of many Christian teachers, whose devotion to the sick, suffering, and dying of their flock produced a great impression.

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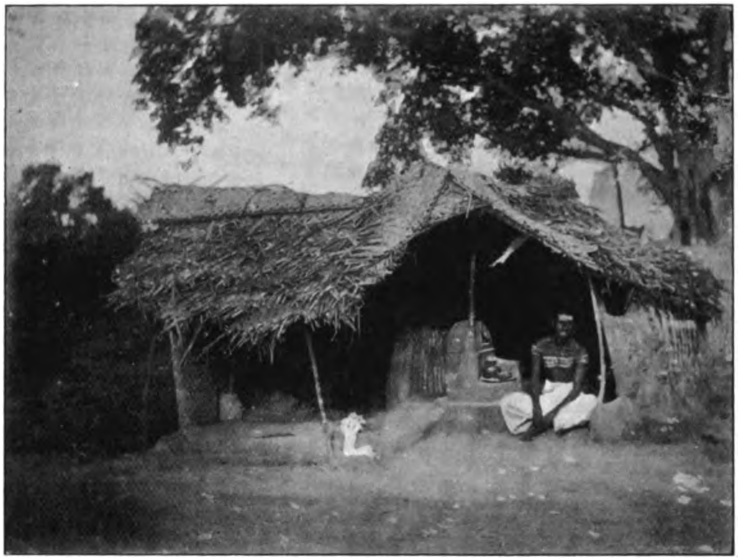
In consequence of the large extension of the work of this mission, the few European workers were overwhelmed with their responsibilities, and the Forward movement inaugurated by the English churches in 1891 was hailed with gratitude in many a lonely mission station as an answer to prayer. As a result of this movement, in December 1892 there arrived Mr H. T. Wills, M.A., to be the city missionary at Trevandrum, the capital of the State, Rev. J. W. Gillies for Quilon, Miss K. Derry to be a zenana worker at Nagercoil, Miss Macdonnell for women's work at the medical mission hospital at Neyoor, and Mr J. E. Dennison for special educational work at Nagercoil. With the exception of the Quilon missionary, all were appointed for new work, and their arrival was the cause of great rejoicing. Mr Dennison's arrival completed the staff necessary for Government requirements, and from January 1893 the Nagercoil seminary was advanced to the status of a second-grade college affiliated to the Madras University.



A HINDU DEVOTEE

In 1895 the centenary of the work of the London Missionary Society was celebrated, and the Travancore mission was not behind in testifying its gratitude for the work which had been done amongst them by the Society during the past ninety years. The South Travancore Church Council arranged that collections should take place in all the churches connected with the mission in South Travancore. With this fund as a nucleus, they founded the native Christian Evangelistic Society, its object being to preach the Gospel in unevangelised parts; a Society to be managed entirely by native funds, under native direction. A small executive Board consisting

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of native ministers and laymen was formed, a few special agents were appointed, and this native Home Missionary Society started on its work, which is full of encouragement and promise.

During these ten years several very useful and honoured native workers passed away after a life's faithful service. Rev. Gnanabaranam, who worked in connection with the medical mission, died on November 26, 1888. Rev. William Fletcher, assistant missionary in the Pareychaley district, and the Rev. Sathianathen, the first pastor of the Amaravilei pastorate in the Pareychaley district, died on the 4th November 1892 and in the month of December 1893 respectively. Rev. Joseph Sylaim, Neyyattingarei, died in the year 1892. Rev. Arumanayagam of Attoor died on the 15th May 1895. Under the influence of Christ these men developed faithful, beautiful characters, full of useful influences, and they have left fragrant memories of consecrated lives as the heritage of the Christian Church.

A CHRISTIAN TEACHER

In addition to the changes which were brought about by the new reinforcements, several changes took place among the European mission staff. On April 7, 1888, Rev. and Mrs Alfred Thompson came to Nagercoil, and about them clustered much promise of usefulness; but after three years, owing to the illness of Mrs Thompson, they were obliged to retire. In the year 1888 Mrs Knowles, a lady of great talent and devotion, died at Quilon. On February 11, 1886, Dr Fry with Mrs Fry came to take the place of Dr Thomson. For seven years they did very useful work at Neyoor; a new hospital was built, a fresh band of students trained, and the influence of the medical missionary considerably widened. But in 1893 Dr Fry resigned the work at Neyoor in order to take the superintendence of the Medical

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Mission College at Edinburgh, in the place of Dr Lowe, who died on May 8, 1892. In May 1890 Rev. James Emlyn retired from mission service. For twenty-three years he had done service in the Pareychaley district. The death of his wife some years before had been a great blow to him. But although he retired from active service in connection with the mission, he still lives amongst us honoured and respected. In the month of March 1891 Mr S. Mateer was obliged, on account of ill-health, to return to England, and he died at Hastings on December 25, 1893. Mr Mateer's thirty-three years of strenuous labour will not soon be forgotten. Interested in everything connected with Travancore, devoting his literary gift to the publication of works connected with the country of his adoption, incessant in his travels amongst the poor people of the congregations, he was respected by all classes in the State. The Mateer Memorial Church, lately erected in Trevandrum, is a fitting tribute to his devoted life. In 1894 Rev. T. W. Bach came to fill up the vacancy left by Mr Mateer. But his useful and promising missionary career was shortened owing to the illness of his wife, which obliged him to return to England. In December 1893 the mission was again strengthened by two new missionaries who came out under the Forward movement—Rev. W. D. Osborne and Mr H. Hewett. Their coming enabled the missionaries to form a new mission district at Attingal, midway between Trevandrum and Quilon, 20 miles from each of these stations, in a very needy part of the country, and the blessings which have followed their labours fully justified their appointment. The close, therefore, of this decade finds the mission better staffed, more able to cope with increasing responsibilities, with the hearts of all the missionaries strengthened with great hopes of future extensions.

1896-1906.—The effect of the reinforcements soon became apparent in all parts of the mission. Mr Wills, in addition to evangelistic work amongst the educated classes in the city, found a wide sphere of usefulness amongst the students who came for higher education to the Maharajah's College. The need of a hostel for Christian youths had long been felt, and by help obtained from the Board at home, and his own personal friends, Mr Wills was enabled to carry this work to a successful issue. In 1899 this was finished and opened for the use of students. It is a handsome building, capable of accommodating sixty students, with a large assembly hall and a

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library. In Nagercoil extensions were needed for the college, and through the munificence of Mr Septimus Scott, one of the directors of the home Board, this building was erected. It was opened in August 1899, and is known by the name of the Scott Christian College, which will long keep green the memory of a noble-hearted Christian gentleman. A large new church was erected in Kadamaleikunto, one of the pastorates in the Neyoor district, mainly through the liberality of Rev. J. Law of Tasmania, in memory of his son, who died on the threshold of manhood. This church is called the "Law Memorial Church." In 1900 the Leper Asylum, begun in Dr Fry's time, was extended by the erection of a special home for women. This work amongst the lepers in the east, and mainly by the Christian bounty of Mrs Pease of Dublin, is a great blessing to some of the greatest sufferers in the world. A house was built for Mr Osborne at Attingal, and around him is gathering a very thriving mission. Mr Hewett, after various changes, undertook the opening of a new mission station at Nedungolam, and under his care a new house was built for the Quilon missionary, now occupied by Mr Edmonds.

Changes in the staff during this decade were numerous. Mr Bach retired from the work of the Trevandrum district in March 1900, and in his place came Mr A. Parker from Benares. Mr Gillies retired from the work of Quilon, and his place was taken by Mr Edmonds. Mr Foster arrived in 1899 to take the place vacant by the retirement of Mr J. Knowles, on account of his wife's ill-health, after fourteen years' work in the country. Mr G. Parker came in 1900 in the place of Mr Dennison and Miss Blanchard in the place of Miss Derry. In 1902 Dr Bentall arrived to reinforce the medical mission. He took up his residence at Neyoor, and a new bungalow was built at Martandam, 10 miles away, for Mr Hacker. In 1903 Miss Macdonnell retired from mission service and Miss Wilson Greene came in her place. In 1905 Rev. A. L. Allan resigned his work after twenty-one years' service at Nagercoil, and in the same year Dr Fells, after thirteen years' service, on account of his family circumstances retired. His retirement was felt greatly by the Christian community. His skill as a surgeon became widely known, and his consistent Christian character gave him a widespread influence amongst the higher classes in the country. During Dr Fells' furlough, Dr Davies of Samoa came for two years, and did a useful work. On November 23, 1905, Dr Davidson came in the place of Dr Fells.

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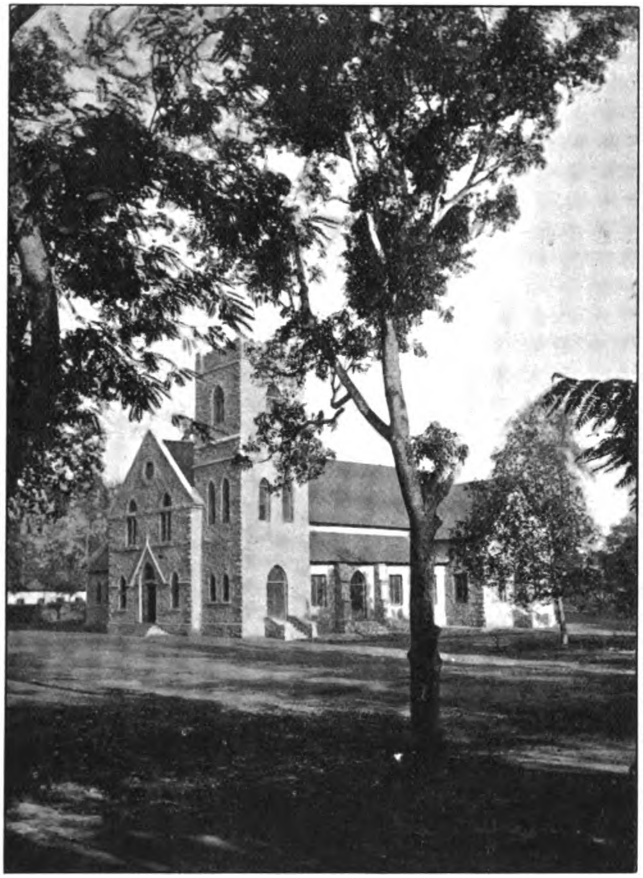
Amongst the native brethren the mission suffered loss in the death of Rev. J. Joshua, Nagercoil; Mr James, medical evangelist, Neyoor; Rev. Devalam, Trevandrum; Rev. P. Yacob, Devikodu; and Rev. S. Zechariah, at Neyoor. These men all had done many years of very faithful service, and the Christian Church in Travancore owes to them a debt of gratitude. To fill up these vacancies, Mr Yesudian, evangelist, was ordained in place of Mr Joshua, Mr K. P. Thomas in place of Devalam, and Mr John M. Kesari for Trevandrum pastorate in the place of his father, who retired.



MATEER MEMORIAL CHURCH

Important developments in the life of the native Church took place in this decade. In 1901 the native Evangelistic Society began its work. In 1904 there was formed the South Travancore Church Union. The object of this union was to unite all the pastorates in bonds of mutual service, its work being to arrange for ordination, removal, discipline of pastors, and members of self-supporting pastorates. The whole of the work of the pastorates has thus been given out of the hands of the European missionaries into those of the native community. The future of this Union will be watched with the greatest interest.

In 1906 the centenary of the mission in Travancore was celebrated with great joy and gratitude throughout all the districts. To complete the joy of the people another deputation from England visited Travancore

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this year. This deputation, consisting of Dr R. W. Thompson, accompanied by Mrs Thompson and Miss M. Wills of Bristol, Rev. J. W. Bolton and Mr A. W. Whitley, spent the whole month of December 1906 in Travancore. They received a hearty welcome wherever they went, and, in addition to their reception, a free-will thank-offering was presented to them by the people of every district through which they passed. In the Trevandrum district they assisted in the ordination of a pastor and opened the Mateer Memorial Church, a substantial and beautiful structure equal to any of the buildings in Trevandrum, the capital of the State. Moving on from Trevandrum to Pareychaley, Neyoor, and Nagercoil, their visit was one triumphant procession among grateful people. At Nagercoil the meetings had a shadow cast over them by the illness of Dr Duthie, who for fifty years of the century has been doing service at that place. The centenary meetings at Nagercoil will long be remembered. Representatives from all the missions in South India were present, and after three or four days of united meetings, in which gratitude and praise to God and honour and love to the London Missionary Society for all the benefits the Christian community had received were the predominant notes, the centenary of the missionary effort of the London Missionary Society in Travancore closed. So the centenary passed, leaving a luminous track in its wake; and looking into the second century, hope lies bright before us, that the light which dawned on Travancore in the past century may shine in noontide glory during the next. The Lord has been mindful of us; He will bless us.

EVANGELISTS AND STUDENTS

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CHAPTER V

EDUCATIONAL WORK OF THE MISSION

Missionaries Educational Pioneers. Changes in Missionary Position. Present Conditions. Village Schools. Girls' Schools. Need of Seminary. Ringeltaube's Letter. Mead and Mault's Efforts. Object of Seminary. First Seminary Teachers. Mrs Roberts' Use and Development of Seminary. Distinguished Students. Seminary affiliated to Madras University. Scott Christian College. Present Conditions of Villages and Churches. Special Need for Theological Instruction. Opinions of Leading Missionaries. Divinity School for South India. Extension and strengthening existing Training Class. Rise of Christians in Educational Status. Prayer for Skilled Labourers.

THE London Missionary Society has reason to be proud of its record in the cause of education in Travancore. Their missionaries were the pioneers of modern education, amongst the poorest in teaching them the simplest elements, and amongst the higher classes in teaching English and modern science. The Travancore Government, recognising the good work they were doing, gave them a grant in aid of their work, leaving them unhampered by any restriction. Some years ago, followng the lead of the British Government, Travancore took up the responsibility of the education of the people, gave grants in aid, and asked the missionaries to assist them. This change altered the position considerably, and grave doubts were entertained by the missionaries as to the wisdom of being in a sense Government servants. But as freedom was allowed in religious teaching, the position was accepted, and for some years all went on well. A few years ago, however, orders were issued that no religious education should be given in school hours, and various restrictions were placed on the text-books used in the schools. As the missionaries are working amongst the poorest classes of the State, a people who, according to Government officials, will ever remain unraised except by Christian effort, because the caste-people will not touch the out-caste, these unnecessary restrictions are greatly deplored. The missionaries, however, by developing better the Sunday schools and having their religious teaching before and after the school hours, are trying to

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NAGERCOIL CHURCH

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face these difficulties and work harmoniously with the Government. In this chapter the past efforts and future needs of the mission along educational lines are described by Dr Duthie :

"And first a word in regard to *village* schools. At the outset these schools were very few in number, with only a few children under very poor teachers, struggling to master the alphabet and short words written on sand or *olei* books. Even after half the century progress in this line had been but small. Fifty years ago a start was made in the villages, and schools under better teachers were established. One or two schools in various districts for Hindu boys were set agoing, and in the Nagercoil division of the Sirkar we had a sympathetic Hindu magistrate who encouraged such schools and procured for us a grant in aid. The first grant-in-aid school was in this town, and so favourably was it reported upon, that the Dewan of that time offered grants to all our village schools on a fairly liberal scale, and on very easy conditions. The impetus thus given to the schools was immense, and in not a few places excellent results were produced. Unhampered by numerous rules, and free to make the best use possible of the aid given, the schools flourished. But rules in due time were multiplied, restrictions of various kinds were imposed, inspectors were not always sympathetic; and so it happens that while to-day we have more children on our rolls than before, and in many places better teachers, the lessons allowed to be taught in our village schools are so elementary as to be, in the opinion of many, practically useless. One of the greatest developments of the work here, as elsewhere, in recent years is that amongst women. Of girls' day schools we had none forty years ago. But some years back, as the outcome of zenana work, such schools began to spring up, and good progress is being made, hundreds of both Christian and Hindu children being under instruction. Zenana work was begun in 1872, and now we have 2300 women learning in the various towns and villages throughout our field. But boarding schools for girls have from the very first been a very marked feature of this mission. The first such institution in Travancore was begun here by Mr Mault, and gradually, at all our head stations, similar schools were established by the enterprise and devotion of the wives of the missionaries, who had to look to friends at home for support, the directors of the Society being unable to render money help, and making it clear from the outset that all financial responsibility must rest with the ladies themselves. To the necessity

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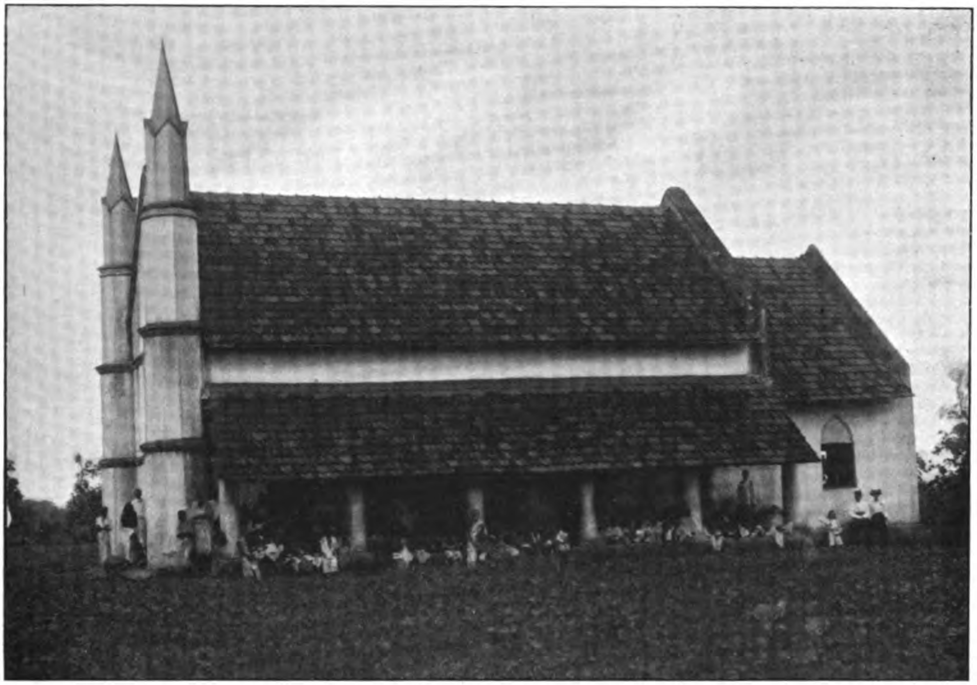
for thus raising funds, and as an elevating employment for the native Christian women themselves, is to be ascribed the commencement and development of the lace and embroidery industries of the mission. The importance of raising up a native agency was felt at the very beginning of our mission. Under date 11th September 1806, Ringeltaube, writing to a friend in London, has these words :—

"'Represent if you please over to the directors, and if possible obtain



A CHRISTIAN CHURCH

the sum of £100 for me towards building a church in Travancore and *erecting small buildings* for a seminary. I have now two Christian boys training up for preaching the Gospel, and they give me much satisfaction. In a short time they will be useful. A hundred more might easily be got up if I had the means of educating them.' Then followed a definite proposal to the Board—'a seminary of twelve youths to be educated and maintained, these youths when fit to be employed as itinerant.'

"Such was the thought of Ringeltaube five months after arrival in Travancore, and such the very modest request. So far as known, however,

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it was not granted. Nevertheless men to carry on the work were raised up; and when Ringeltaube left, on the 23rd January 1816, twelve native agents were in the service of the mission.

"This question enjoyed the earnest consideration of Ringeltaube's successors, Mead and Mault. In October 1819, two months before Mault's arrival, a small boarding school for boys had been started. The plan at first was to establish a school of thirty boys, and an inexpensive building was erected which stood for forty years, and continued to be the dormitory for the seminary students up to the time of my arrival here in 1859. In 1862 a new dormitory was built. The plan for a training school, drawn up by the successors of Ringeltaube in a letter to the directors, is in these words :—'The great object of this school is the communication of religious and useful knowledge. When a boy leaves our seminary we shall be able to say, "From a child thou hast known the holy scriptures." The next object is literature and languages. The languages to be taught are the English, Tamil, Malayalam, and Sanskrit. Should any of the boys manifest suitable dispositions and qualifications for the ministerial office, they will be placed under the charge of one of the missionaries and a course of study that will qualify him for the work, to include an acquaintance with classical and theological knowledge on a respectable scale. This will give rise, we hope, in time to a mission college for the south of India, on the liberal principles of the London Missionary Society, which shall be open to all who give satisfactory evidences of genuine piety.' If Ringeltaube's plan for his seminary was on a very humble and unpretentious scale, that of his immediate successors did not err in that direction. One, indeed, is tempted to regard it as little less than Utopian; but, for my part, I have liked to think of it as a bright vision of men of faith greeting from afar what would in due time be felt to be indispensable. The idea expressed in the letter to the directors of the London Missionary Society above quoted, of a united Theological College or Divinity School for the whole of South India on an undenominational basis, with a liberal curriculum of studies, is not a little remarkable. It is one which at this hour presses on many minds as of urgent importance, and whose realisation ought not to be much longer deferred.

"The first teachers for our seminary had to be imported from Tranquebar and Tanjore, and gradually instructors from amongst our own

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people were raised up. That encouraging progress in the training of agents had been made, appears from the report of the deputation of 1827, in which the men then employed are spoken of as on the whole 'Pious and consistent men'; and with the seminary the remark is, 'In good state.' The importance of this department of work was increasingly felt, and in 1831 the services of W. Roberts, who had been an army schoolmaster, were engaged. For two years he worked here, after which, with the approval of the missionaries, he was, at the earnest entreaty of the Maharajah of that time, transferred to Trevandrum, where he commenced the 'Free School,' as it was called, the seed from which the large college at the Capital has sprung.

NAGERCOIL SEMINARY AND COLLEGE

"In 1834 the institution was removed from Nagercoil to Neyoor, where W. Charles Miller was stationed, who thus became the first principal of the school, devoting himself with rare ability and enthusiasm to the work. Two of his pupils in particular deserve here special mention—one, C. Yesudian, for many years head native teacher in the institution, afterwards ordained to the ministry, the first native agent so set apart, a man of marked ability and scholarship in the classics of his native speech, the acknowledged leader in his day of the native Christian community here; the other, a Hindu pupil, N. Nanoo Pillai, who became Dewan of the State, and, in token of indebtedness to his early training under Mr Miller, founded annual prizes for students in our college.

"In 1839 the institution was transferred back to Nagercoil, and in 1842 came under the superintendence of O. Whitehouse, a trained teacher and a

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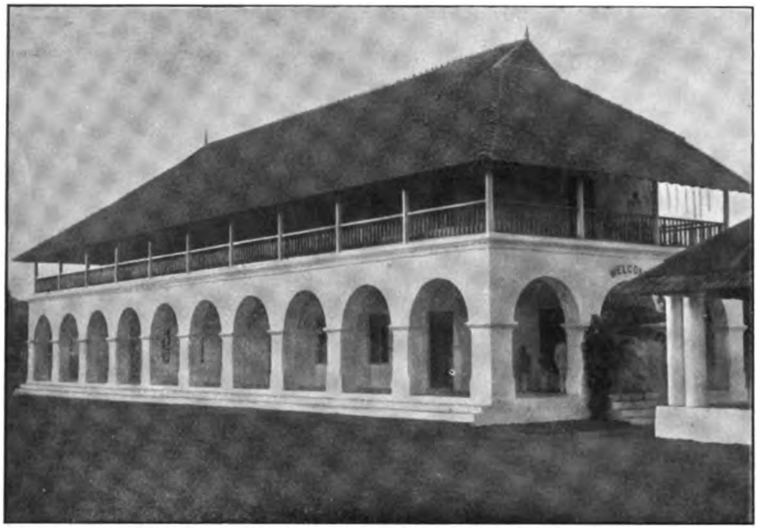
man of high attainments and striking personality, who impressed his mark deeply upon many young men, some of whom, no longer young, are still with us, holding honoured positions in the mission. It is worthy of mention also that one of Mr Whitehouse's scholars rose to the highest official position in the country, whose name is perpetuated in the annual prize in the college, known as the Rama Rao prize.



THE SCOTT CHRISTIAN COLLEGE

"For more years than I can now mention it was my privilege to be in the succession of these honoured men. Affiliation with the Madras University was obtained under the name of the Scott Christian College, so called in memory of Mr Septimus Scott, for many years a highly honoured director of our Society, by whose generous gifts large and important additions have been made to our buildings.

"In 1900 Mr George Parker, B.A., became principal, whose efforts on behalf of the college are very fully appreciated. The institution had then been in existence for eighty-seven years of the century now being commemorated, springing as we see from very small beginnings, exposed to many vicissitudes during these years, a place in which thousands of youths, both Christian and Hindu, have been taught, disciplined, moulded for service of various kinds in the mission, in the State, in agricultural and industrial pursuits in places both near and far off, and who look to the Nagercoil school as their *Alma Mater*, where new aspirations, new thoughts, new purposes were formed, and where not a few, it may well be believed, gave their hearts to the Lord Jesus. And it may further well be believed that, known by its new name, with its missionary principal and Chris-

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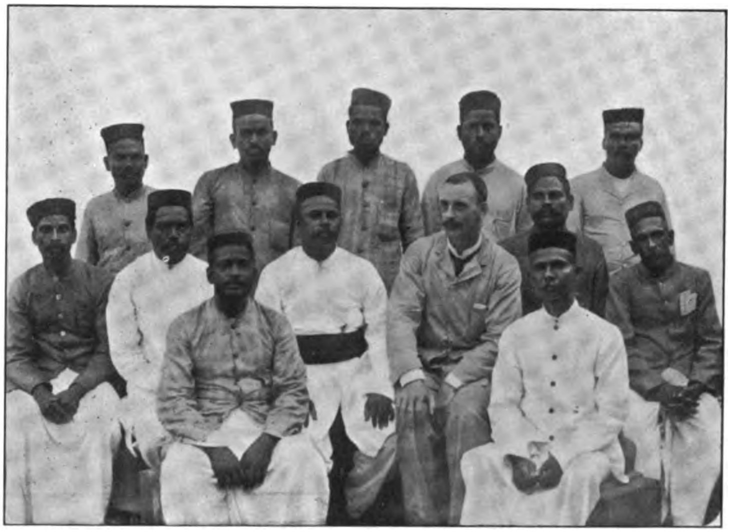
tian teachers, with its Bible lessons and range of studies widened and adapted to growing needs, a future of extended usefulness lies before it amongst all classes of the community, both Christian and Hindu.

"Meanwhile the condition of our numerous village churches in urgent need of better educated catechists and pastors has to be earnestly considered; and to meet this growing necessity, special arrangements separate from the college for theological instruction in the vernacular has to be provided.

"This question of special training for mission service is one to which, as has been said, much attention has been given from the beginning, and now, with the experience of a century behind us, where do we stand? The kind of men needed for our congregations and for evangelistic work, the preparation required, the studies suitable, the salaries to be given, and so forth—these are *the* problems here and in missions all over South India at this hour.

"I have before me the matured opinions of leading heads of theological seminaries in South India, from whose words a few brief quotations may be given.



GROUP OF MISSION WORKERS

"One writes: 'The work requires a well-trained and well-paid agency. The material for our workers must be young Christian men who have an experience of their own of the saving grace of the Lord. Our people are mostly as yet from the down-trodden classes, and our agents, if they are to do effective work, must not estrange themselves from their congregations by Western ways of living and dressing.'

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"Another says: 'A training institute common to all our missions is in these times a necessity, and we are working towards the common seminary. The language in which all lessons should be taught, except in certain cases —an English language lesson—should be the vernaculars of our students.'

"A third says: 'In regard to curricula of studies it will never do to copy that of American and European training schools.'

"Writing from an extended experience, one says: 'No department of mission work to-day is more urgent than this of training preachers. The character of the training should be spiritual, biblical, modern, oriental. It should be thorough; and missions should unite more than they have in promoting this training. Kindred missions can save in means and multiply their efficiency by union in this effort. And only those who are spiritually fit should be chosen for this training.'

"Such utterances sufficiently set forth the views of leaders amongst South India missionaries on this all-important question at this time.

"In regard to Travancore, experience at the close of our centenary year leads us to emphasize two points:

"1. That the time has come for the establishment of a divinity school for South India. There is no such institution at present, and it is a lamentable fact, mourned over by many missionaries of the day, that when vacancies in the pastorates at large centres occur, suitable men to fill such vacancies cannot be found. The scarcity of agents for village work is deeply felt in our mission, as in most other South India missions, but for large and more advanced congregations there is an absolute lack of men qualified by spiritual endowment and liberal training to take the pastoral oversight of such churches. It is urgently necessary to look this fact fairly in the face, and to pray and work that means for the establishment of such a school of the prophets may be devised without further delay.

"2. The second point to be also thoroughly emphasized by ourselves is the importance of strengthening and extending arrangements at present existing for the training of catechists at Nagercoil. For our village congregations, now numbering nearly four hundred, our pastors and catechists must be men of the people—trained in the vernacular in our own field—able to meet the current needs of the time, and satisfied with such salaries as the people can give. Since the visit of the deputation twenty-three years ago, systematic efforts, though on far too limited a scale, to provide such men

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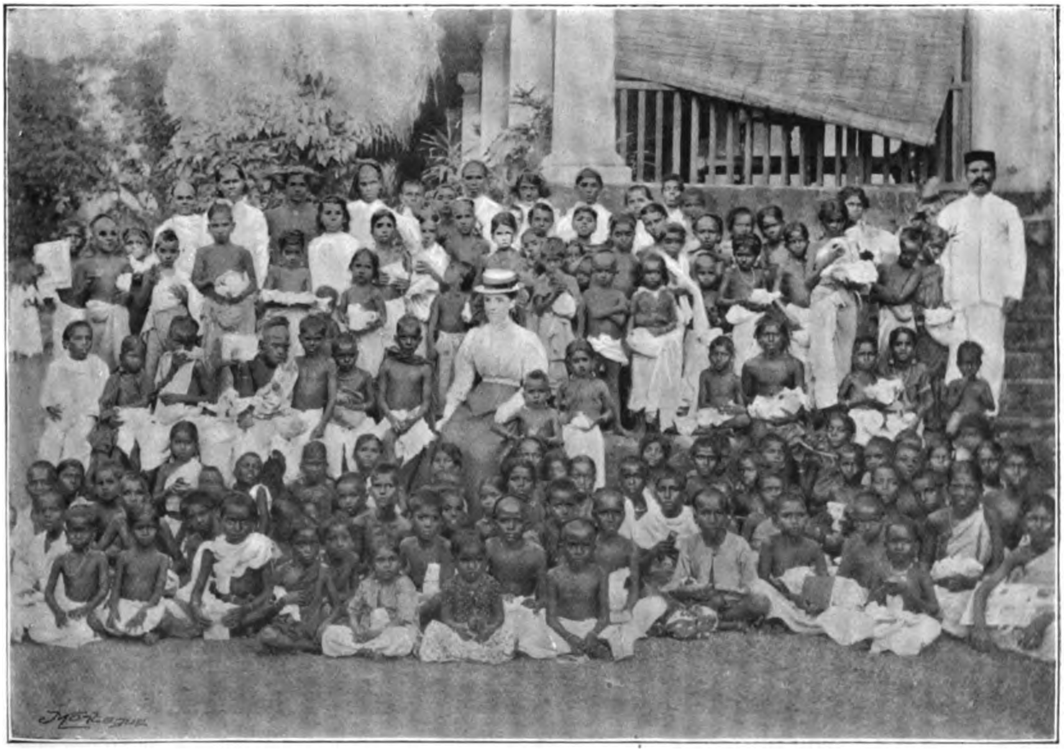
have been made. But needs now are more urgent than ever before. The condition of not a few of our congregations is viewed with much concern, mainly, as I believe, owing to the fewness of better-qualified, spiritually-minded workers. We have many in the mission able to profit by the studies of our catechists' class, and many congregations are ready to welcome and support any such when ready for service.

"The education and intelligence of the Christian community are rapidly improving, and the Christian ministry amongst us is not keeping pace. The pulpit must lead; and if it cannot do so, it may as well be silent. This question of training is vital not only to progress, but to the very existence of our congregations. Never were strong, capable, spiritually-minded men more needed in our pulpits, in our lecture halls, in our bazaars than at this day, and this need will increase as the years go by. The harvest is great, but the skilled labourers are few. May the Lord of the harvest raise up and thrust forth labourers into His harvest!"



A GROUP OF SCHOLARS

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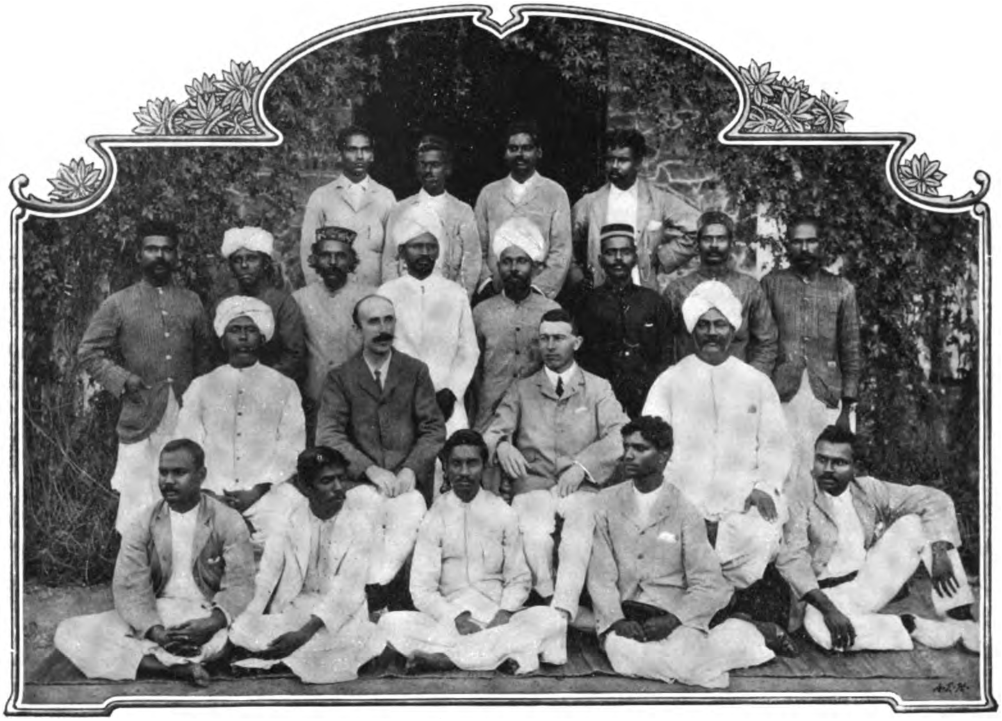

MEDICAL MISSION STAFF, TRAVANCORE

CHAPTER VI

MEDICAL MISSION WORK

Development of Medical Missions. Their Position and Power in Missionary Enterprise. Co-operation. History. Ramsay. Dr Leitch's first Report. Dr Lowe. Training Class for Medical Evangelists. Dr Thomson's Active Years. Erection of Central Hospital, Neyoor. Trained Nurses. Great Increase under Dr Fells. Testimony to Christian Character. Present Staff. Economy in Expenditure. Charges for Medicine. The Question of Result. The Converted Fakir. A Grateful Patient. A Village Opened. Native Medical Evangelists. Influence of their Work. Hope for the Future.

In the missionary enterprise, which commenced with this century, the medical mission was for some time a neglected arm of the service. The pioneers of the movement were preachers, men of the Book, who felt that, by knowing absolutely nothing among men but Jesus Christ and Him crucified, the world would be won for Him. Accordingly they chose what they believed would be the most direct method. They brought no science, relied upon no art; but, with the simplicity of consecrated lives,

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they laboured to translate the Bible, and lived and died amongst the people, giving them, as directly as possible, the great message of reconciliation. It was not until the first generation had passed away that the question of medical work as a distinct branch of missionary effort rose into prominence, and became important enough to be earnestly acted upon.

Such, at all events, was the case in the history of the Travancore mission. Ringeltaube, the first missionary who came into Travancore, began his work in 1806. He was followed ten years afterwards by John Smith, Charles Miller, William Miller, Charles Mault, and others. For thirty years these men laboured on, teaching and preaching, and, by God's blessing, laying strong and permanent foundations for the establishment of the Gospel. It was after this that the question of a medical mission was discussed, and pressed home, as likely to be an important auxiliary in the great work of reaching the hearts of men.

Dr W. C. Bentall gives the following history of the development of the medical mission in Travancore:—

"The work of a mission may be compared to a man growing from the feeble efforts of childhood to the vigorous activity of healthy manhood. The head and body may be regarded as the Church—in the widest sense of that word—the right arm to the educational department, the left arm to the medical department, and the legs by which he stands and walks to the industrial work of the mission. At the end of a hundred years we are a fully-developed man, but still a bit weak on the legs! This means that just as in a healthy body there must be harmonious co-ordination of every part, so in a mission there must be co-ordination and harmony, and all is a matter of rejoicing that the whole history of our work has been marked by perfect co-operation with other branches of the work."

An extract from the report of Dr Lowe in 1863 is applicable to all stages of our development: "While devoting the greater part of the time at my disposal to the work of the dispensary, I have felt it to be a privilege no less than a duty to co-operate with my dear fellow-labourer, the Rev. F. Baylis, in the general missionary work of the district. And although the tendency of an advanced medical work is to render this principle more difficult in detailed practice, I think I may say that to-day we recognise it increasingly as in our thirteen branches we come into joyful fellowship

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with every district missionary in South Travancore." No feeling has given me more joy than the constant realisation that we are all heartily engaged in the same work with one aim, spirit and purpose.

The History and Development of the medical mission in South Travancore is not without marked points of interest. As the address of welcome presented by our medical evangelist to the deputation says, "There have been eight medical missionaries, and the work of each has had its unique and special characteristics."

In 1838 Ramsay, a medical man, came out to Nagercoil, and in three months had treated 1500 cases, but in a year he retired from mission work, and it was not till thirteen years later, in 1852, that our work was started on a good basis by Dr Leitch. The first annual report of the mission dispensary at Neyoor (1854) speaks of 5318 patients having been treated. Dr Leitch was drowned while bathing at Muttam a few years after, and in 1862 John Lowe took up the work, and his first report in 1862 shows 2629 cases, and annual expenditure of Rs. 835. His work was marked by the commencement of our medical school, and when work was pressing heavily on him and people all around calling for help, it shows the strength of his purpose and the greatness of his foresight that he could in some measure resist the calls and take up the work of training men.

After Lowe came Thomson, a man of indomitable energy and mighty evangelistic fervour. He gave himself to the people, and his memory is still fragrant in their midst. In his hand there was much advance: branch hospitals were opened, and two more classes of students trained and sent forth, and many of them are amongst our best fellow-workers to-day.

In 1885 came Fry, who inaugurated another advance in the erection of our central hospital at Neyoor, of which we are justly proud, well built throughout, and showing no dilapidation after twenty years of hard work in it, a monument of his skill in design, and in the rarer art of carrying out the details to completion. Another class of students was trained by him. Towards the close of his time another forward step was taken in the appointment of Miss Macdonnell as lady superintendent, and she, quickly finding the need of trained nurses and midwives both at the centre and the branches, trained a class of such women, who have proved invaluable in the work. Our fine maternity block was also the result of her effort.

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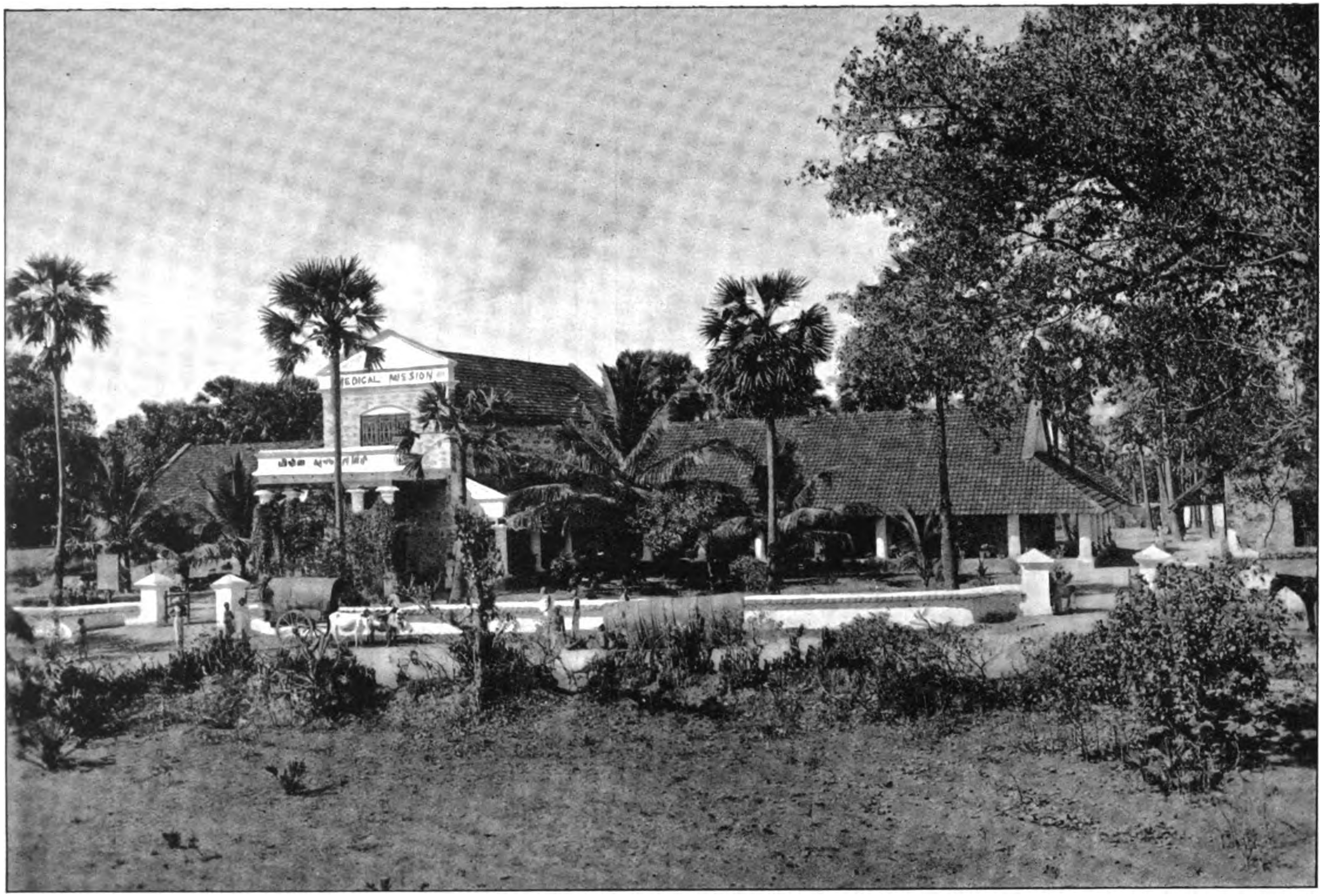

MISSION HOSPITAL, NEYOOR

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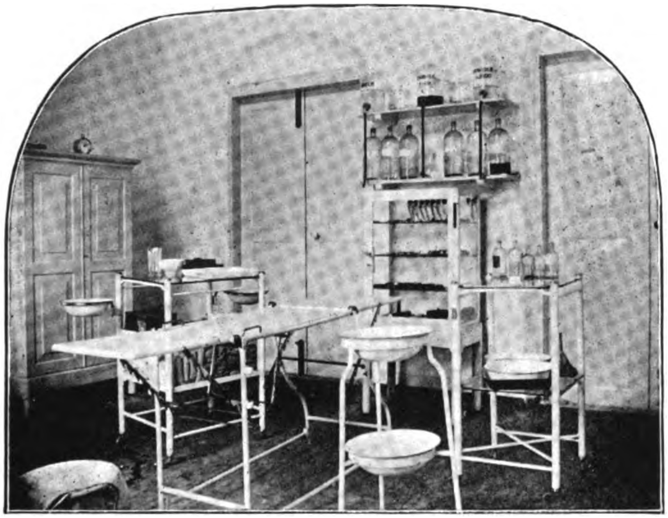
Then came Dr Fells, under whose hands the annual number of patients went up from 26,000 to 70,000 and the expenditure from Rs. 6000 to Rs. 20,000, while the branches increased from seven to thirteen. These are mere figures which we all recognise are not a complete indication of the progress and condition of that side of the work which we put first. Fells was an ideal medical missionary; his practice preached and his life made an indelible impression on the higher classes of Hindus. Not a few such with whom I have come in contact have told me that his work has made them believe in Christ, though their family relationship prevents their open confession of faith.



OPERATING ROOM

To-day there are two of us in charge, and a temporarily vacant post of lady matron. A staff of seventeen trained assistants, who in many cases should be called "fellow medical missionaries," all passed through our school, six native nurses, a school of nine students taking a five years' course based on the lines of the Edinburgh school, and being examined annually by outside examiners. The annual list of sick treated numbers 79,000, with 5000 surgical operations, and we read in Prof. Currie Martin's book on Foreign Missions that this is the largest medical mission in the world.

Expenditure.—The cost of each patient, calculating all expenditure save that of the missionaries' salaries, works out at 2½d. per head, and of this only ¼d. comes from the Board at home. Our expenses are kept so low by what I would call a method of self-supply, sawdust, coming as packing for the drugs and costing nil, taking the place of expensive wool, by being made into small bags or pads; expensive hot-water bottles are replaced by the tins some medicines come in; our compounder is a boy trained from our orphanage; our hospital painter (a very necessary agent)

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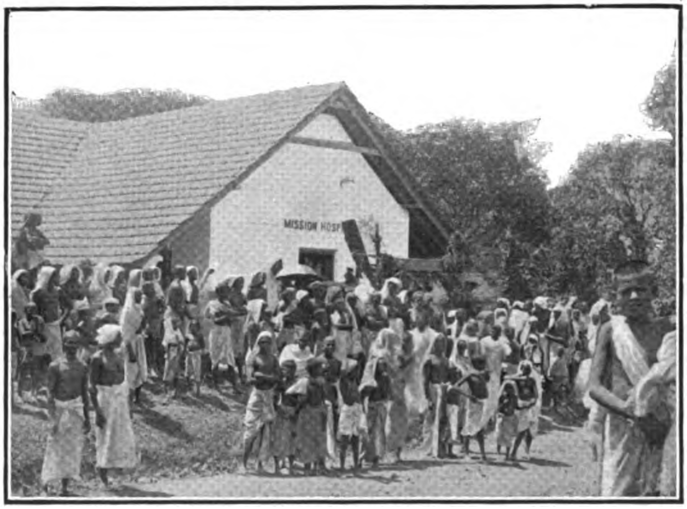
and tailor likewise; the whole staff is trained within the mission, and therefore salaries are not high, and the men better known and more reliable. The income is largely kept up by the charge of small prices for medicines to those who can afford it—the poorest getting food, medicine, and everything absolutely free. No fee for operation or consultation is ever charged in the mission hospital, though we charge for outside visitations, otherwise folks would always fetch us to their homes, and we should have time for naught else. We are here in the hospital to give our knowledge and time freely and gladly for the extension of Christ's kingdom—that is our first object; and by means of the small charges for medicine, a plan first suggested by one of our Indian fellow-workers, we have been able to bring some twenty thousand more people under the sound of the Gospel, by opening branches, which would have been impossible without it.

I conclude with a word as to *Results*. What is looked for under this head? Is it definite conversions? This is, in my opinion, a very limited view of the subject, but we are grateful to say these are not lacking. A fakir came to hospital once with long ropes of matted hair, necklaces of beads, and all the other appurtenances of his craft; he was converted, and to-day, with hair cut so as not to be mistaken for a Hindu, he sells Gospel portions as the hospital colporteur. Six months ago a Brahman woman had come in to the maternity ward with her old mother; she was better, and had a fine baby boy. On a quiet Sunday morning, in the absence of the staff, I went to say good-bye to them; I wish some of you could have seen the light in the face of the old woman and young mother as they told me they had learned to love Jesus since they had been in. These instances



BRANCH OF THE MEDICAL MISSION

could be multiplied did space permit. I had an interesting illustration of the medical mission being the left arm of the missionary enterprise. A few months ago, while touring in the Quilon district with Mr Edmonds, we visited many villages in which he had not been able to commence work, owing to Hindu prejudice. But sick people were in them needing help—the left arm lifted the curtain and the right arm got to work; for three schools were opened after the medical tour, and a work has been begun which we trust will long continue and be a blessing to the coming time.

Thus the results of the medical mission are wide and far-reaching. We all recognise that if India is to be won for Christ, it will be done ultimately by the Indian evangelising the Indians. This mission has sent out between twenty and thirty Indian medical workers, who have with few exceptions laboured loyally for years, and their character and beneficent work claim a large share in the supreme task of Christianising the sentiment and thought of Hinduism. Who can measure the result of consecrated service? Work like that of Thomson and Fells, and work that some of our Indian fellow-workers are doing, is effecting more than we can estimate to leaven Indian society and hasten the day when all men shall call Christ their Lord.

MARTANDAM MISSION HOSPITAL

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CHAPTER VII

WOMEN'S WORK AMONG WOMEN

Position of Women in Indian Literature. Present Social Condition. Work of Missionaries' Wives. Boarding Schools for Girls. Testimony of Dr Mullens. Financial Responsibility. Lace and Embroidery Industries. Caste Girls' Schools. Influence of Medical Mission. Mrs Thomson's School at Eraniel. Biblewomen's Work. How Begun and Maintained. Present Position of this Work. Growth of Friendly Feeling.

In the ancient and classic literature of India are enshrined some very beautiful ideas of womanhood. The faithfulness of Sita to her husband in all their wanderings, the constancy of Sakuntala in her desertion and vicissitudes, and the devotion of Savitri, form some of the most interesting stories to be found in any literature of the world. But these ideals are greatly vitiated by the position given to the women in religious and social customs. Their temporal and spiritual destinies lie not in their hands, but in the hands of men. Their husband is their god. From birth till death woman is under man's authority; her one virtue ought to be obedience. When a child she should be in subjection to her father; when married, to her husband; when a widow, to her son; and when she dies, if she enters heaven at all, it is solely by her husband's merits. Within the limited circle of her family and household she exerts a very great personal influence, and much of the conservatism of the present day may be ascribed to the influence of the ignorant women of Hindu households. It has never been considered necessary to educate women, for, as one of their proverbs says, "To educate a woman is like putting a torch in the hand of a monkey." The consequence of this neglect is that at the present day, of the hundred million women in India only about one in two hundred is able to read. This state of things is being gradually improved, but it surely must be apparent that no permanent, substantial progress can be made until the women in India are educated.

In reviewing, therefore, the progress of the mission in Travancore during

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the past century, the work done by missionaries' wives amongst the women and girls needs special mention. These ladies have not occupied any official position in connection with the Society, but the help they have given to their husbands' work has been so great that not to recognise it with gratitude would be a shame. In the first years of the century nothing could be done, because Ringeltaube, as he described himself to his sister, was " a poor, forlorn old bachelor." Mr Mead, his successor, went through

THE LEPER SETTLEMENT

the agony of losing his wife even before he reached his appointed work in Travancore. It was not until 1819, when Mr Mead had taken another help-meet and Mr and Mrs Mault arrived, and the two missionaries with their wives were settled at Nagercoil, that the first small *boarding school* for Christian girls was established. This innovation of teaching girls, especially girls of inferior caste—and more especially little slave girls—was regarded with the greatest astonishment. Everything had to be provided—board, clothes, books, and even a little fee paid to the children to induce them to come to school. But a few years of patient

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MRS THOMSON AND BIBLEWOMEN

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labour demonstrated the benefits of this female education, and as reinforcements and new districts were opened at Santhapuram, Neyoor, Pareychaley, Trevandrum, and Quilon, the girls' boarding school became the most attractive and useful part of the work at the head station of the district. The girls were for five or six years taken from their non-Christian surroundings, placed in a Christian atmosphere, under the direct daily influence of a Christian lady, and the result is to-day seen in a large number of educated Christian women, whose refined life, good manners, and Christian

LACE WORKERS, NAGERCOIL

character give the tone to our whole Christian community. The influence of such work even as early as 1853 is shown by the remarks, made by Dr Mullens, a late secretary of our Society, when he visited Travancore. He thus describes one of the stations: "The city of peace, *i.e.* Santhapuram, lies opposite a noble hill, which stretches far into the well-tilled plain. Its pretty parsonage, its neat church, already too small for the demands of the Christian population, its flourishing girls' school, counting more than a hundred girls, its lace establishment, its almshouse for poor widows, its well-planned village and huge well, all reflect much credit on the perseverance and energy of Mr Lewis, by whom it was founded. I

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shall never forget the happy faces of the Shanar girls at the station as they plied their spinning-wheels and sang,

'Oh! that will be joyful,
When we meet to part no more.'"

Although the directors of our Society have always recognised girls' boarding schools amongst the most valued agencies, they have not accepted any financial obligation with respect to them. Missionaries' wives therefore have had not only to give their personal service, but

EMBROIDERY WORKERS, NEYOOR

also have to find the money from personal friends for the upkeep of the schools. The Christian women of Travancore owe a great debt of gratitude to unknown friends in different parts of Britain, who, being personal friends of missionaries' wives, have for so many years cheered their hearts by their constant and unstinted help.

Lace and Embroidery Help.—The girls in the boarding school soon showed themselves to be apt pupils, and, in addition to all the elements of a primary education, needlework was taught. Early in the history of the mission, Mrs Mault, who had some knowledge of lace-making, began to teach this industry to a few girls, and Mrs Abbs of Pareychaley and

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Mrs Baylis of Neyoor began to teach embroidery work on cambric and fine linen. In the disposal of this work many ladies in India, wives of military and civil officials, knowing that the needlework was done in the interests of the Christian mission, undertook its sale, and as years have passed these friends have increased in number, and means for its disposal have been developed all through India. Dr Mullens, in his visit, also mentions this lace-making industry as follows: "Instruction in the art is reserved for poor but respectable widows or the very best of the school girls. It is astonishing what beautiful work they can turn out, and in what comfort they are supported. More than this, the respectability and cleanliness of the employment react on the mind and character of those who pursue it, and tend to preserve their intelligence and self-respect." From the very beginning this work was founded in the interest of the mission for the advancement of mission purposes and for supplying congenial home employment for the women and girls of the mission. It has saved them from much slavish drudgery, and has enabled them to support their churches with more liberality. At the beginning many a little slave girl was taught lace or embroidery, and by these means was able to do something to purchase her own freedom. After defraying the expenses of all materials bought, and paying the women for their labour, the profits have been the means of furthering many schemes for the bettering of the condition of women and girls. During the last twenty or thirty years, under the influence of Mrs Duthie, Nagercoil, Mrs Hacker of Neyoor, Mrs Foster of Pareychaley, and other ladies, this work has been developed to such an extent that it is impossible for them to manage it, and the beginning of a second century's work has developed the need of a lady to give her whole time to superintend this branch of an industrial mission. The work has taken gold medals for excellence in several exhibitions, and now has a European reputation.

Caste Girls' Schools.—In 1872, through the influence of the medical mission, a school for high-caste girls was opened by Mrs Thomson at Eraniel. The commencement of this work is thus described by Mrs Thomson: "Shortly after our arrival in Travancore our attention was attracted towards the heathen village of Eraniel, which lies about a mile from Neyoor. We soon discovered that female education was entirely unknown and unthought of there, none of the women being able to read.

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The idea of school for girls was novel to the people, but some of the educated and more influential men were convinced of the benefits arising from female education, and anxious that I should open a school. Little difficulty was felt in getting people to promise to send their girls, and ere our plans were fixed a list of forty names was handed to us. Dr Thomson had successfully treated some patients in Eraniel, and the knowledge of this gave them greater confidence in us than otherwise they would have had.

NEYOOR BOARDING SCHOOL

They felt convinced that we were acting solely to benefit them, and so several fathers came to me with their girls, saying, 'Here are our daughters, we give them to you, you will be as a mother to them.' We opened the school in the beginning of July, and since that time have had a very good attendance of from sixty to seventy girls." Some of the difficulties encountered are described as follows in the report of 1874: "During the year, through the ignorance and superstition of two leading men in the town, we have lost ten of our best scholars, girls belonging to the Sudra caste, and at present they are making efforts to influence the parents of one or two little Brahman girls; but in this I think they will fail. One of these men

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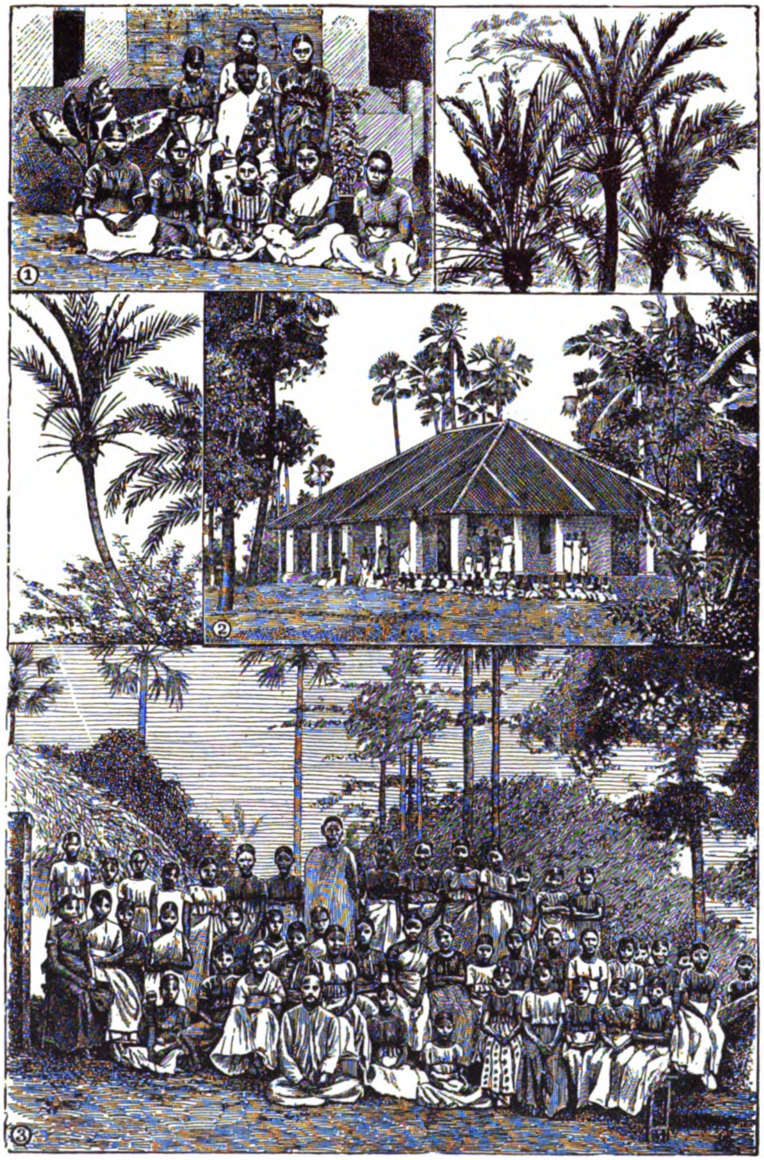
visited us at the bungalow, and said that he had no ill-will towards my school, and wished me to have charge of his daughter; but unless I would use three Hindu books, which he and others wished their girls taught from, they could not send their children to me. He added that by the perusal of one of these their daughters would become wise, the second would make them virtuous, and the third polite and courteous. Of course I declined changing my Christian books, and so this man has opened a sort of class in his own house, where a few girls meet to be taught wisdom, virtue, and politeness. Were it not that these children are now without Christian influence or instruction I should wish it every success, for a point has been gained in Eraniel when fathers consent to give their daughters any education at all. I earnestly hope and pray that erelong they and their children may be led by God's spirit to choose and value that Book of books which alone can make them wise unto salvation, virtuous in their behaviour, and courteous unto all."

GROUP OF SCHOOL GIRLS

Biblewomen and Zenana Work.—For more than half a century the difficulties in the way of teaching non-Christian women in their homes seemed insurmountable. All our Christian women were from inferior castes, whose very presence in the streets and homes of orthodox Hindus was considered a degradation. In the report of Trevandrum district, in 1874, Mrs Mateer says, "At the beginning of the year, Eliza, for many years a matron of our girls' boarding school, was appointed a Bible-

woman. With this exception we have not a single female teacher in the whole of the district." The medical mission, in its gracious ministry of relieving the suffering, was a key which unlocked many hearts and homes. According to the Hindu Shastras the doctor, the guru, and the visitor are to be received courteously in every house. Dr Thomson soon gained a name for sympathy and skill, and he often was called to the house of caste Hindus where another would have been despised. He trained some women in midwifery, whose lives were very useful to their non-Christian sisters, and in this prejudice was gradually broken down. In about the year 1872 Mrs Ranyard, the secretary of the Women's Bible Society at home and



NEYOOR BOARDING SCHOOL
1. A SENIOR CLASS 2. THE SCHOOL HOUSE 3. THE SCHOLARS

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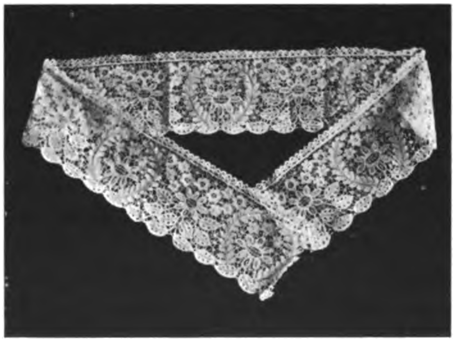
abroad, was brought in connection with Mrs Thomson, through the influence of Mrs Porter, the wife of a retired missionary in England. Mrs Ranyard sent out support for Biblewomen, which Mrs Thomson, in the Neyoor Medical Mission Report of 1873 thus acknowledges: "In the month of June we received a gratifying letter from Mrs Porter, whose interest in the work of Biblewomen is well known, and who, hearing that such an agency was much required in connection with the medical mission at Neyoor, wrote requesting us to choose women of zeal, conscientiousness, and piety for the work." Accordingly we selected two women whom we thought suitable. Both of the women, Devai and Paripuranam, are members of Dr Thomson's midwifery class, and so are fitted to attend to cases, where they have opportunity of speaking and reading both to individuals and numbers of people. In Nagercoil and in other districts about this time beginnings were made, and since then the work has progressed greatly. In 1884, after the death of Dr Thomson, Mrs Baylis Thomson devoted herself entirely to this work, and since then there has been very gratifying progress. At the present time we have under Mrs Baylis Thomson of Neyoor, Miss Duthie and Miss Blanchard of Nagercoil, and various missionaries' wives in connection with the different districts, 107 Biblewomen constantly engaged and 26,268 houses visited, and 2365 women annually come under definite Christian instruction. The influence of this work cannot well be over-estimated. The friendliness which it has caused between the different classes of women is very great. The enlightenment which is coming to many an ignorant heart in secluded homes is full of beneficent influence, and of all the work undertaken by the Christian Church, this service of Christian women to their non-Christian sisters must be full of wide-reaching power.



TRAVANCORE LACE

(From Photograph by D. J. Chamberlin)

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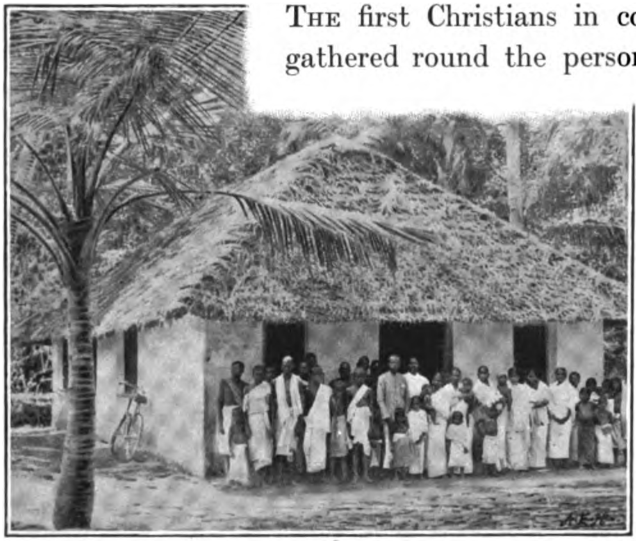
CHAPTER VIII

EVOLUTION OF CHURCH LIFE IN TRAVANCORE

How first Christians were Gathered. Different Classes of Christians. A Missionary's Work. Life before Organisation. Needs of the Missionary. Growth seen in Mission Buildings. Changes in Missionaries' Duties. Change of Primitive Mission into Complex Organisation. Supreme Object of Mission. How Far this has been Reached. Self-supporting Pastorates. Church Council. Native Evangelistic Society. South Travancore Church Union. Object of the Mission. A Hindu's Criticism and Reply.


VILLAGE CONGREGATION AND CHAPEL, TRAVANCORE

THE first Christians in connection with our mission gathered round the personality of a good man, who, filled with the love of Christ, stood for righteousness, justice, and liberty. After him other missionaries came animated by the same principles, and the people seeing these servants of Christ striving against ignorance and evil, and fighting against oppression, crowded in great numbers around them. Although they had but crude notions of the nature and spiritual demands of Christianity, and regarded the missionary more as a pillar of material help than channels of spiritual power, yet they had a deep conviction that his new religion was true, and that it could help them in higher and better ways than demon-worship. The missionaries realising the mixed motives that swayed some, and the ignorance that characterised all the people that came to them, divided

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them into three classes. Those who left their demon-worship and heathen customs and placed themselves definitely under Christian instruction were called adherents, those who after a course of instruction continued anxious to be taught were baptized, and those who grew in grace and in knowledge, and could testify by personal experience they had become new creatures in Christ, became church members. Our Christian community therefore consists of those who know Christ as their Saviour and love Him supremely, those who believe in Him as the Saviour and Teacher of the world, but do not rejoice in Him definitely and personally, and those who from various motives, such as the belief that Christianity is better than demon-worship, that in Christianity education may be obtained for their children, and for innumerable small social reasons join the Christian community. The work, therefore, of the missionary is by life, example, teaching, and every method that sanctified common-sense can devise to lead these people to personal knowledge and whole-hearted devotion to Christ. It is here we strike the essential difficulty, and the special responsibility of the Christian missionary, life must precede organisation. Christian life means Christ-like character. Before a church can be developed, Christian life must be lived. It is a long stride from demon-worship to ripe Christian experience. The environment of our people, their ingrained superstitions, their inherited ignorance, and their ancient evil social customs, form great barriers to moral and spiritual progress, and this makes the strain upon the missionary's life so heavy that the Apostle's words, travailing in pain till Christ be formed in them, is the only possible expression for the experience. It is comparatively easy to gather numbers who will place themselves under Christian instruction, but when these people are gathered, and a small congregation is formed, to develop these ignorant lives into true intelligent Christians, involves years of patient plodding and unwearying service, and on this account we plead for generous judgments from those who criticise our work. Adverse criticism has often been directed against the small number of church members we have compared with the large number of nominal Christians. Their numbers might be increased, but it surely cannot be unwise to be careful in this direction. There are many rascals who bear the Christian name who only nominally belong to us, and they bring disgrace upon the community. There is, therefore, all the more need for a clear and search-

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ing scrutiny of character before we truly give them the Christian name. If a church is to be evolved out of our nominal Christian community, Christian character must be its foundation, for an organisation called by the Christian name that is not founded upon a Christian character formed by living communion with the living Christ is a huge organised hypocrisy which must fall to ruin. Our church members, therefore, are the flower and fruit of all our efforts. They have an experience that none can deprive them of, and they form a nucleus which finds its environment in Christian motive, Christian principle, and in Christian hope. One of these good men explained his life to me the other day as follows. He said: "We regarded the missionaries at first much as the lame man sitting at the Beautiful gate of the temple regarded Peter and John. He looked at them expecting to receive a little help that would provide him with a day's food, but instead he received from them perfect health. So we came to the missionaries expecting a little material assistance, and instead we have received forgiveness of sins, spiritual life, help and eternal life." That our mission has ten thousand men and women who confess that they have so received Christ and who so live, that on the whole they do not give the lie to such a profession, and that their numbers are yearly increasing is cause for the deepest gratitude. It is in experience like this that the foundation is laid for the evolution of church life, and as this life multiplies we ground our hope of future and permanent success.

EVOLUTION OF A CHURCH—NO. 1. A BEGINNING

Holding this principle firmly, we may now trace development in all

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departments of mission service in Travancore. It may be seen in the growth of mission buildings. At the beginning a small verandah of a native house furnished all that was necessary for the few people who gathered to hear the Gospel. Then a small shed built of mud and thatched with cocoanut or palmyra leaves served as a school for the children in the week days and as a place for services on the Sundays. As needs grew these places were enlarged, and as these small places in the different villages multiplied, one

EVOLUTION OF A CHURCH—NO. 2. AN IMPROVEMENT

village a little stronger and larger than the others began to be the centre for special meetings such as Sangams (*i.e.* Harvest Festivals), united communion services, and other specially important meetings. Thus the buildings grew in proportion to the people's needs, and as they rose in civilisation and social power, better buildings, always a little in advance of their dwelling-places, growing with the growth of the people, were erected, and the result to-day is that throughout our mission we have many strongly-built, serviceable, and in some cases handsome structures of which any mission might be proud. We have therefore in our mission buildings in all these stages of development, ranging from the little shed which cost

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five rupees, to the large central churches which cost from ten to twenty thousand rupees. The point requiring emphasis here is that these larger buildings are not accretions, placed there by the arbitrary will of the foreign missionary, but signs of real growth arising out of the increasing needs and prosperity of the people. And while there is much in this to make us rejoice, there is also much to keep us humble, and make us remember our lowly origin. The small shed, where a few children, ignorant and ill-

EVOLUTION OF A CHURCH—NO. 3. STILL ADVANCING

clad, gathered at Mylady a hundred years ago, was the mother of the Christian college at Nagercoil, and the little meeting of the humble company of the first believers at the same place was the mother of the large churches now at Nagercoil, Neyoor, Pareychaley, and Trevandrum.

It will also be manifest that in a growing Christian community the duties of the missionary change considerably from simplicity to complexity. His very successes change the form of his responsibilities. The first missionary was the sole teacher, preacher, and pastor of his little flock, and his work though arduous was simple. After a time a congregation was formed and other places opened. From this first congregation one

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or two promising men were selected to be trained as preachers and teachers. As these congregations increased his responsibilities lay more in training and teaching suitable men than in the simple preaching. Education for the young became the first claim on account of their ignorance, and he became an inspector and manager of schools. Christian literature was needed, and the missionary became a writer of tracts and books and the manager of a printing press. The suffering of the poor in times of sickness and their complete ignorance of medical knowledge pointed out the need of a medical missionary. The deplorable ignorance of the women opened up a field for all the consecrated energies of missionaries' wives. The needs of non-Christian women, and their desire to be taught, opened up the work of Biblewomen, and the result is seen in our mission in vernacular schools, boarding schools for girls, the Christian college, the theological class, the printing press, the medical mission, the women's work among women, the embroidery and lace industries. In these ways our Travancore mission is a striking example of how the simple Gospel message carries with it seeds of activity which ramify into every department of life if we are to present to the people of Travancore all that is meant by Christianity. When we consider these varied activities which pervade our mission and contrast them with the simple preaching of our first missionary, we can see that he laid the foundations of a work the magnitude of which he did not dream, could not estimate. He, like all other Christians, by the goodness and mercy of God, built stronger than we dream.

It is evident from the foregoing that the primitive mission of our first missionary has developed into a complex, wide-reaching organisation. A new society has been formed having Christ for its foundation. The searching question about this new society is, How far has Christian influence changed individual lives, purified homes, elevated women, blessed children, and to what extent has the Christian community been founded upon principles that will issue in a church, that will ultimately be self-supporting, self-sustaining, self-governing, and filled with a sense of responsibility for the spiritual needs of the non-Christian neighbours? This is the question which the British churches after a hundred years have a right to ask, and we ought now to give them an answer which should justify them in returning a verdict of success or failure. That Christ's truth has changed the lives of many in this country is a fact which cannot be gainsaid. In many a

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home Christ is enthroned as King. His law is supreme, and prayer to live a life worthy of His great love is daily made. Amongst our teachers and preachers we have on the whole men and women who do their work honestly, feeling their responsibilities. In the life and bearing of our Christian women we have much reason for encouragement, and in all our churches we have an increasing number of men and women whose one aim in life is

EVOLUTION OF A CHURCH— NO. 4. FURTHER GROWTH AND IMPROVEMENT

to live that Christ may be glorified. They are not so numerous as we could wish. They have weaknesses which sometimes depress us, and more than outsiders can tell, as we know, the defects of our Christian people, but when we remember how poor our own services are compared with God's blessing to us, how poor a return we render for all the blessings we have received from the Christ, whose servants we are, all censorious criticism is silenced, and we magnify the grace of God as seen in the lives of many of our people. How we have developed as a church may be gathered from the following particulars.

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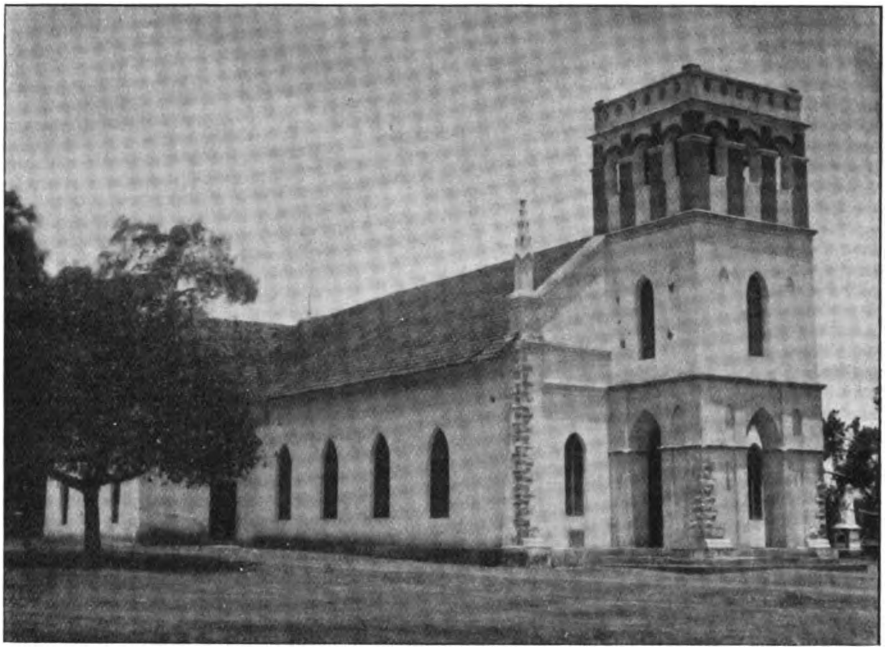
1. *Pastorates.*

The ultimate aim of this mission is to develop existing congregations into self-supporting churches, competent, under the guidance of consecrated men, to guide and govern themselves. The method adopted is to group round a fairly strong church one or two smaller congregations, form them into a pastorate circle, place them in charge of the best men we can find amongst our teachers, and having ordained him by a special service, place



A SELF-SUPPORTING CHURCH

him and these churches upon a self-supporting basis. The two first pastorates were formed in 1866. Since then other pastorates in various districts of the mission have been founded, and we have now seventeen such pastorates, comprising sixty-nine congregations, containing about 23,000 people, who raised last year 10,097 rupees for their own self-support. The missionary of the district is simply the referee of these churches, and in many cases, by the wish of the people, the treasurer of these funds. These pastorates are the hope and anxiety of the future. They are formed from our stronger churches, manned by our best men, launched upon their great enterprise, and are watched with much prayer and the

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keenest solicitude. If the church members and the pastors to whom we have committed this sacred trust are faithful to their privileges and responsibilities, they will be the advance guard of a noble army of Christians, fighting for the glory of Christ. But if, on the contrary, they lose touch with Christ, their head, and are content with low aims and small desires for their own comfort and social advancement, they will fall as other false churches have fallen into uselessness and disgrace to the Christian name. How much need there is that all Christians should pray for the young churches of Travancore.

2. *The Church Council.*

As churches extended from Cape Comorin to Quilon, need arose for building them into some form of unity, and in the year 1874 a meeting of representatives from all these churches was held at Neyoor, and this Society was established. The object of the council was to bring about a mutual acquaintance, sympathy, and union amongst all the churches, to discuss with freedom the feeling of all our native people on all matters affecting the prosperity of themselves and their churches, and to produce brotherly feeling amongst all the churches connected with our mission. This council has been of great service. It has produced a feeling of sympathy among the churches, has discussed many questions where difference of opinion arose amongst our Christians, and in various ways it has been the means of eliciting native opinion upon many important matters, untrammelled by European influence. There is still a future of usefulness before this council, although its form may have to be modified in view of future development.

3. *Native Evangelistic Society.*

From the commencement of the mission, wherever there was an earnest church, voluntary work for the extension of the kingdom of Christ was carried on. But nothing was definitely organised until the year 1901, when the Church Council decided that such a society was needed in the interests of their own church life as much as for the propagation of the Gospel. Rules were drawn up, directors and a committee appointed, and in 1901 the society began its work in an unevangelized portion of the Quilon district, in the Malayalam country, amongst the backward classes

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of that part of the country. Since then other small causes have been formed, and the future looks full of promise. The centenary fund formed by native contributions was funded, and the interest formed the nucleus of this Society's income. A missionary Sunday collection is taken from all the district churches and sent to the treasurer of the Society, and the managing committee, comprised entirely of native brethren, take the whole responsibility of working and financing the movement. The movement is young yet, and it is not time for seeing much fruit, but from all the signs seen in the interest taken by the managing committee, and the men they are sending to work, and in the harmony with which these men are working with their other brethren, there is much to give encouragement and hope.

4. *South Travancore Church Union.*

This union was formed in 1904 for the purpose of developing the pastorates, extending the power and influence of these self-supporting churches, and enabling them to bind every pastorate connected with our mission into a whole which should learn to exercise all their rights and privileges. The union consists of all the male members, missionaries of the London Missionary Society in Travancore, all the ordained ministers of our mission, and one lay member out of every hundred church members. The object of the union is to have the general oversight and control over all the churches over which pastors have been appointed in all matters concerning the call, examination, appointment, ordination, discipline, and transfer and dismissal of pastors, and any other matters concerning the pastors and their churches. This union also is a court of appeal in all disputes between the pastors and the churches. Every year at its annual meeting the work of each pastorate, its records and accounts, are reviewed, and suggestions and decisions made for the spiritual and temporal prosperity of the churches, and the extension of the kingdom of God in this land. It is premature to ask what tangible results have been produced by this union seeing that it has only been established for three years. But we already see the benefit of it in working, and there is no doubt but that it will be an efficient agent for the development of pastorates and churches upon right lines. The responsibilities which formerly lay solely upon European missionaries are now shared by the native ministers and members

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of the different churches. The control of the churches has passed from individual missionaries to a body where, at least in number, the laymen preponderate. This will, we trust, secure their interest and co-operation, and it will not fail to strengthen the position of the churches and the pastors.

The missionaries say in effect, they must increase and we must decrease. As the native church develops, missionaries from a foreign land must stand aside, and their joy and crown of rejoicing will be to see the native church which God has called to witness for Him in this land grow strong

MEMBERS OF THE TRAVANCORE STAFF

in wisdom, power, usefulness, and all that makes for the development of a triumphant church in Travancore.

A Hindu author, criticising the efforts of the different missionary societies in India during the past century, with a touch of scorn says, "They have made but a faint impression upon intelligent India, with its keen reason and ancient philosophy, and they have only gathered within their fold a small portion of the miserable semi-barbarous starving dregs of Indian society, neglected and tyrannized over by an inhumanly worked system of caste." That is a description by a Hindu of eighty millions of his fellow-countrymen, and his statement is correct, but it does not reflect much credit upon those who have been the religious teachers of India for

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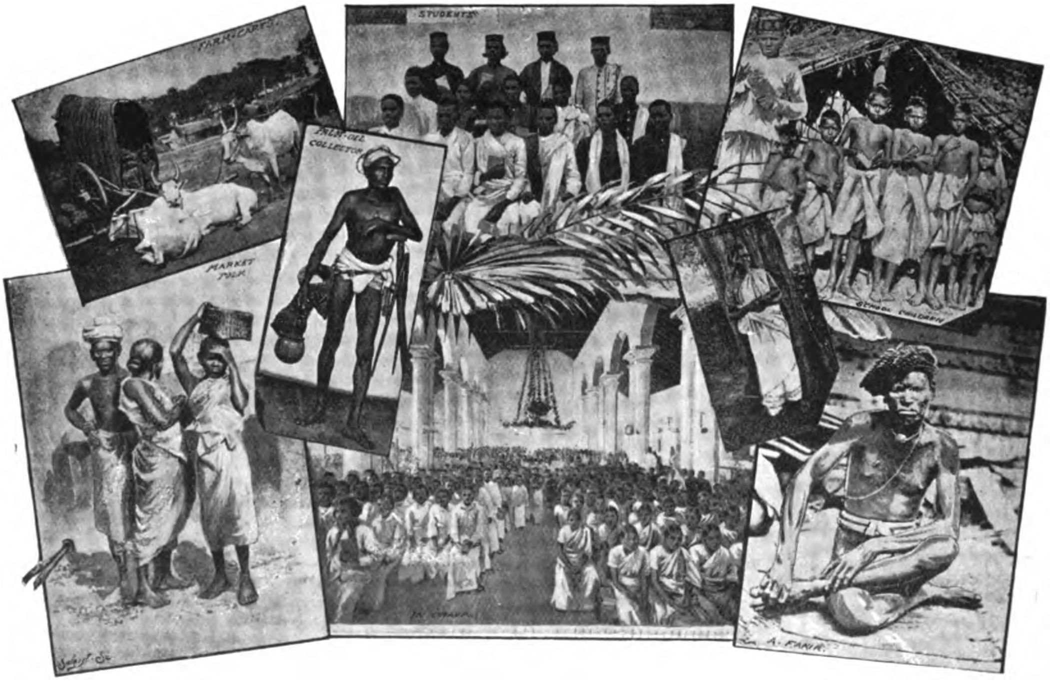
three thousand years; nor does it dishonour Christ that so many of these despised people have found a home under Christ's Gospel, and that so many have found in Christ a refuge and strength which enable them to confront life in faith and courage, filled with the mighty hope that makes them men in India, as elsewhere: men and women through the power of the Gospel rise out of much mental and moral darkness into purity, enlightenment, and liberty, and it is surely not without reason that Christian workers, when they see a scattered and despised people developing into Christians, find a very strong proof of the divine nature of the Gospel entrusted to them. Here in Travancore during the last century a miracle has been performed, the miracle of the first century, and a people who were not a people are being made the people of God.



SCENES IN TRAVANCORE

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NAMES OF MISSIONARIES WHO HAVE LABOURED IN TRAVANCORE SINCE COMMENCEMENT OF THE MISSION

No.	Names.	Arrival in the country.	Stations where they worked.	Leaving the country or Mission Service.	Remarks.
1	Rev. W. T. Ringeltaube	1806	Travancore	1816	
2	,, C. Mead	1818	Nagercoil, Neyoor	1852	Died at Trevandrum, 1873.
3	,, R. Knill	1818	Nagercoil	1819	
4	Mr G. H. Ashton	1819	Nagercoil, Quilon	1860	
5	Rev. C. Mault	1819	,, ,,	1855	
6	,, J. Smith	1820	,, ,,	1824	
7	,, W. Crowe	1824	Quilon	1826	
8	,, W. B. Addis	1827	Seminary, Nagercoil	1830	
9	,, J. C. Thompson	1827	Quilon	1850	Died at Quilon, 1850.
10	,, W. Miller	1828	Quilon and Neyoor	1838	Died at Nagercoil, 1838.
11	Mr J. Roberts	1830	Seminary	1834	Entered the Government.
12	Rev. W. Harris	1832	Quilon	1833	
13	,, C. Miller	1834	Neyoor, Nagercoil	1841	
14	,, J. S. Pattison	1838	Quilon	1844	
15	,, J. Cox	1838	Trevandrum, Quilon	1862	
16	,, J. Abbs	1838	Neyoor, Pareychaley	1859	
17	,, J. Russel	1838	Nagercoil, James Town	1860	
18	Dr A. Ramsay	1838	Medical Mission, Neyoor	1840	Entered the Government.
19	Rev. J. O. Whitehouse	1842	Seminary	1857	
20	,, E. Lewis	1846	Santhapuram	1862	
21	,, C. C. Leitch	1852	Neyoor	1854	Died at Muttam, 1854.
22	,, F. Baylis	1854	Neyoor	1877	Died at Neyoor, 1877.
23	,, J. J. Dennis	1856	Nagercoil Printing Office	1864	Died at Nagercoil, 1864.
24	,, S. Mateer	1859	Pareychaley, Trevandrum	1891	
25	,, J. Duthie	1856	Printing Office, Seminary	—	(1856-1859) at Madras.
26	,, J. Wilkinson	1860	Neyoor, Quilon	1883	
27	,, J. Lowe	1861	Medical Mission, Neyoor	1868	
28	,, F. Gannaway	1861	James Town	1864	
29	,, G. O. Newport	1863	Pareychaley, Nagercoil	1877	
30	,, W. Lee	1865	Neyoor, Trevandrum	1884	
31	,, G. Mabbs	1865	Nagercoil	1867	
32	,, J. Emlyn	1868	Pareychaley	1890	
33	,, S. Jones	1870	Nagercoil	1877	
34	Dr Thomson, L.R.C.P. & S.E.	1873	Medical Mission, Neyoor	1884	Died at Neyoor, 1884.
35	Rev. I. H. Hacker	1878	Neyoor	—	
36	,, J. Knowles	1880	Quilon and Pareychaley	1899	
37	,, A. L. Allan	1884	Nagercoil	1905	
38	Mrs Baylis Thomson	—	Zenana Work, Neyoor	—	Began work in 1885, after the death of Dr Thomson.
39	Dr Sargood Fry, M.B., C.M.	1886	Medical Mission, Neyoor	1892	
40	Rev. A. Thomson	1888	Seminary and Quilon	1891	
41	H. T. Wills, Esq., M.A., B.Sc.	1892	Trevandrum City Mission	—	
42	Rev. J. W. Gillies	1892	Quilon	1898	
43	Miss Derry	1892	Zenana Work, Nagercoil	1899	
44	,, Macdonnell	1892	Medical Mission, Neyoor	1903	
45	J. E. Dennison, Esq.	1892	College, Nagercoil	1899	
46	Dr A. Fells, M.B., C.M.	1893	Medical Mission, Neyoor	1905	
47	Rev. W. D. Osborne	1893	Attingal	—	
48	,, H. Hewett	1893	Nedungolam	—	
49	,, T. W. Bach	1894	Trevandrum	1900	
50	,, A. T. Foster	1899	Pareychaley	—	
51	,, W. J. Edmonds	1899	Quilon	—	
52	,, A. Parker	1900	Trevandrum	—	
53	,, G. Parker, B.A.	1901	College, Nagercoil	—	
54	Miss Blanchard	1900	Zenana Work, Nagercoil	—	
55	Dr S. H. Davies, L.R.C.P. & S.	1901	Medical Mission, Neyoor	—	
56	Miss B. J. Duthie	1901	Zenana Work, Nagercoil	—	
57	Dr W. C. Bentall, L.R.C.P.	1902	Medical Mission, Neyoor	—	
58	Miss Wilson Greene	1903	,, ,,	1906	
59	Dr J. Davidson, M.D.	1905	,, ,,	—	
60	Miss Macdonnell	1907	,, ,,	—	

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TABLE SHOWING NUMBER OF STATIONS, WORKERS, AND CHRISTIANS CONNECTED WITH THE LONDON MISSIONARY SOCIETY IN TRAVANCORE

Fields.	When begun.	Missionaries.		Native Agents.					Church Members.	Native Adherents.
		Men.	Women.	Ordained.	Preachers.	Christian Teachers, Men.	Bible Women.	Christian Teachers, Women.		
Nagercoil . . . . 82 Out-stations	1829	2	2	5	42	130	16	30	2215	12,613
Tittuvelei . . . . 15 Out-stations	1866	0	0	1	10	14	5	3	240	2,015
Neyoor . . . . 75 Out-stations	1828	3	2	3	90	83	49	18	1842	14,372
Pareychaley . . . 85 Out-stations	1845	1	0	4	60	101	9	9	2358	23,032
Trevandrum . . . 50 Out-stations	1838	1	0	5	42	61	8	2	2348	14,513
Trevandrum City Mission . 3 Out-stations	1894	1	0	0	7	2	6	1	59	630
Attingal . . . . 13 Out-stations	1895	1	0	1	8	23	6	1	137	1,109
Quilon . . . . 22 Out-stations	1821	1	0	1	30	39	5	6	505	3,306
Nedungolam . . . 6 Out-stations	1904	1	0	0	4	14	3	0	60	490
Total . .		11	4	20	293	467	107	70	9764	72,080

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